THE MIND OF CHRIST

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THE MIND OF CHRIST

The Mind of Christ

By

A. D. Batchelor, A. M., S. T. B.

FOREWORD

By Prof. Marcus D. Buell, D. D.

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To
My Mother
WHOSE LIFE AND TEACHING
GAVE ME THE CLEAREST AND TRUEST
UNDERSTANDING OF THE MIND
OF CHRIST.

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FOREWORD.

PROFESSOR MARCUS D. BUELL, D. D.

FOR the new era of adult Bible study now dawning this is a timely publication.

1. A method is suggested for finding the vertebral column in Biblical books. A mental habit is disclosed which is of great value to every student of the Bible, that of looking for the logical "joints and bands," the sinews of thought which bind sentence to sentence and paragraph to paragraph. The whole of a Biblical book, just because it contains the parts thereof, furnishes the best interpretations of those parts. Thus what Paul says in Phil. 2:5-11 of "the Mind of Christ" lights up and is in turn lighted up by every other reference in this epistle to the Christly mind.

2. Curiosity is piqued concerning circumstances, motives, and aims of author and original readers of Biblical books. Now since there is no medium for revealing moral and spiritual truth so transparent and penetrating as personality in thought, feeling, purpose and acts, so there is no line of study more alluring and rewarding than that which builds up again the vanished historical background and weaves together the scattered

threads of personal relationship and influence which lie half-concealed and half-revealed in Holy Writ. The "application" to modern conditions and persons is so obvious and compelling that no Philip needs to ask, "Understandest thou what thou readest?" It is thus that the mind of the transcendent Christ (2:5) becomes an immediate and potent factor of daily living, when translated in terms of the love that transforms the conceit and selfishness of a Syntyche and Euodias (4:2). It is so that

> "Faith hath still its Olivet
> And love its Galilee."

3. A sure way is pointed out for redeeming many a week-night devotional meeting from mental feebleness; dead formality, excess of femininity, and abandonment to a few who "occupy the time" with tiresome repetitions of worn-out phraseology; a result too often due to hasty and haphazard preparation on the part of the leader and the absence of any matured plan for securing continuity and variety of mental and spiritual edification. Of all Paul's letters to the Churches that to the Philippians is best adapted to the kindling of immediate and cumulative interest on the part of all classes of Bible students. The romantic origin of this first and best-loved of his European churches; its cosmopolitan membership;

its exceptional devotion to Paul and the imperial progress of his gospel through a whole decade of critical vicissitudes; the revelation made of the apostle's inmost soul as he looks death in the face,—a disclosure as notable as that made to his disciples by Socrates just before he drank the hemlock; and the sovereign skill and self-forgetfulness so like that of his Master, praying in His last hours for the unity of His Church, with which He exhorts the two factions to "be of one heart, one soul, one mind in the Lord" are only a few of the permanent features which must make this epistle matter for absorbing and profitable study, discussion, and prayer to any company who meet together week by week in His name.

4. The author has proven, first as an eager and discerning pupil of the writer in his student days, and later as pastor of congregations representing as wide extremes of temperament and culture as those of Paul's Churches, that such systematic and continuous studies of the Word as these can be made the means of raising the level of the spiritual thought and life of whole communities. May those who read and study these expositions feel their hearts burn within them, as has the writer of these introductory words!

Boston University School of Theology.

PREFACE.

This volume which the author has been encouraged to publish is neither a commentary nor an exhaustive analysis. It is only a brief homiletical exposition which aims to popularize an epistle of Paul without doing violence to its accurate exegesis. It is designed chiefly as a suggestion to those who are seeking to arouse new interest in the mid-week service. It grew out of a method which has been employed by the author in the weekly prayer-meeting for the past several years. The plan was originally designed to correct an annoying situation which has doubtless worried many pastors. What pastor has not been troubled over the sparse attendance at the mid-week service, and what is worse, over the lack of interest in this regularly appointed meeting? In brief, the plan has consisted in outlining a book of the Bible with its key-word popularly stated. The original suggestion for this method grew out of the concise and comprehensive outlines of Prof. M. D. Buell in his work of New Testament Exegesis in the Boston University School of Theology. The author

assumed if this sort of work were popularized into a prayer-meeting study, it might arouse new interest in this service.

At first there was objection to the plan on the ground that it would destroy the social feature of the service where each had been in the habit of speaking out the abundance of his heart. The objection arose from a condition which destroyed a general interest in the service through an insufficient variety and depth in the testimonies. It was this very condition which the plan sought to correct. It was observed that only a certain type of persons attended this service. Many who in other ways were leaders in the moral and social life of the community, were neither interested in nor participating in this meeting. But when it was seen that the published topics furnished a systematic outline upon a variety of themes involving a breadth of spiritual experience, and that the scheme did not at all interfere with the usual social feature of the service, the objection soon died out and a general interest in the plan followed.

The plan has commended itself through the following results—

1. It lifted the service out of the ruts into which it seemed almost everywhere to have fallen, and placed it upon a broad spiritual and intellectual plane.

2. The interest of the most intelligent was

solicited while apparently the interest of any other religious type of individuals was not destroyed.

3. The social feature of the prayer-service was combined with a systematic and detailed study of the Scriptures, which in turn stimulated Bible study.

4. Casual and indifferent Bible students acquired a more accurate knowledge of the books studied and how and why they were written.

5. Attention was drawn to the fact that the pastor did not conduct this meeting in a "hit or miss" fashion, but that he made a careful preparation for it as for any Sunday service.

6. The testimonies and prayers became more varied and discriminating, and many unconsciously grew out of the habit of using identical phraseology which heretofore had become tiresome and monotonous.

7. The author also found the study to be a veritable mine for texts and themes in his preaching.

The popular themes of the following books may serve to illustrate the plan. The word-key to Galatians was found to be "Legalism or Life;" to Collossians, "The Hidden Life;" to Philippians, "The Mind of Christ." The following chapters are an exposition of the Epistle to the Philippians with the above subject as the key of interpretation.

I wish to acknowledge my indebtedness to my former teacher, the Rev. Dr. M. D. Buell, Professor of New Testament Greek and Exegesis in the Boston University School of Theology, who wrote the "foreword" of this volume, and otherwise gave much needed assistance with his expert help. I also desire to make mention of my long-time friend, the Rev. Dr. J. H. Webster, Professor of New Testament and Greek Exegesis in the United Presbyterian Theological Seminary, at Xenia, Ohio, who spared time from other important duties to diligently read the manuscript, and who gave numerous helpful suggestions.

Several months after I began the composition of this volume and had given it the title which it bears, I noticed the announcement of a new volume by T. Calvin McClelland, D. D., minister of the Memorial Presbyterian Church, Brooklyn, New York, entitled, "The Mind of Christ." Inasmuch as I discovered his volume to be a study of the Synoptic passages alone, and since my own book was a study in one of Paul's epistles, I decided to retain the original title. Although the viewpoint in each is in a measure the same, yet the method of treatment is so entirely different that I have felt myself justified in this course.

I found particularly helpful in the working out of the theme Bishop Lightfoot's Commentary on Philippians (Thomas Y. Crowell & Co., N. Y.),

Marvin Vincent's "Word Studies in the New Testament" (Charles Scribner's Sons, N. Y.), and The Expositor's Bible (A. C. Armstrong & Son, London).

The text followed throughout the book is the American Revised Version.

A. D. B.

THE MIND OF CHRIST

PART I.

STUDY I—*Introduction. Statement of the Theme.*

THE Epistle to the Philippians is one of the prison epistles. Paul had abundant opportunity and time in his detention to think. The solitary confines of a prison wall shut one into his own thoughts. Bedford jail stimulated John Bunyan to think, as the "Pilgrim's Progress" bears witness. Paul, we know, was not confined like Bunyan, but "was suffered to abide by himself with the soldier that guarded him." Yet this was a detention which sorely circumscribed his former liberties. So here in his detention, with abundant opportunity to reflect, he lays bare his mind to his Philippian readers. Here he thought afresh of the previous kindness of the Philippians to him, and became mindful of their spiritual welfare. He had also upon his mind the fortunes of the gospel in the outside world. In all of this solicitous thinking he is reminded of the place which

both they and he have in the mind of God and of Christ the Son.

The phrase, "The Mind of Christ," may be said to comprehend his entire point of view as expressed in this letter. The verb φρονέω (to think) is used eleven times in this epistle in its various grammatical forms, while it occurs but seventeen times elsewhere in the New Testament. The following passages denote the frequent use of this word and kindred words: "Abound yet more and more in *knowledge* and *discernment,*" (1:9); "Be of the same *mind*—of one *mind,*" (2:2); "Have this *mind* in you, which was also in Christ Jesus," (2:5); "I have no man *like-minded,* who will care for your estate," (2:20); "I count all things to be loss for the excellency of the *knowledge* of Christ," (3:8); "That I may *know* Him and the power of His resurrection," (3:10); "Let us, therefore, as many as are perfect, be thus *minded;* and if in anything ye are otherwise *minded,* this also shall God reveal unto you," (3:15); "Who *mind* earthly things," (3:19); "I exhort Euodias, and I exhort Syntyche, to be of the same *mind* in the Lord," (4:2); "The peace of God which passeth all *understanding,*" (4:7); "If there be any virtue, and if there be any praise, *think* on these things," (4:8); "The things which ye both *learned* and received—these things do," (4:9); "Now at length ye have re-

vived your *thought* for me," (4:10); "I have *learned* the secret," (4:12).

In this epistle Paul expresses no less than eight wishes which center in Christ. He wishes to "glory in Christ," to "know" Christ, to "gain" Christ, to "magnify" Christ, to be "conformed" to Christ, to be "found" in Christ, to "glory in the day of Christ," to "be with Christ" in the life after death. These are all fundamentally related to his main theme—"The Mind of Christ." To have this mind is to "know" Him, to be able to "gain" Him, to know how to intelligently "magnify" Him, to learn how to "conform" to Him, and to divine the secret of being "found" in Him. All this in turn is a preparation for "the day of Christ" wherein he may rejoice through the prospect of being forever "with Christ." Or to state it differently, if he is "with Christ" in this life through an apprehension of his mind, knowing Him, and being conformed unto Him, and being found in Him, then the "day of Christ" will declare the fact that he is qualified to be forever "with Christ."

The mind of Christ includes not only a sound reason and a true will, but a right heart as well. Christ not only thought the purest thoughts and willed to live the best life, but He also felt sincerely in His heart. His was not a mind which reduced facts to rigid logic and maintained the will in a

course of painstaking Pharisaical rectitude. When we study His mind we discover a subliminal self surcharged with deep and tender emotion which reveals a heart of compassion. In taking account of His mind we must not ignore this element. It was this quality of his Master's mind which enabled Paul to write in this epistle, "I long after you all in the tender mercies of Christ Jesus." Paul uses the word *φρονέω* (translated "mind" in this epistle) in 1 Cor. 3:11 which the Authorized Version translates "I *understood* as a child." It is very significant that the Revised Version translates this expression, "I *felt* as a child." This enforces the view that Paul thought of the word "mind" as referring to the whole attitude of the inner man. To know Christ then is to discover His heart as well as the character of His teaching. If this mind which was in Him is also in us, we too shall be pure in our thinking, true in our living, and compassionate in our feeling. This, in substance, is what Paul means to say in this epistle.

STUDY II—*Salutation. The salvation of the Philippians a revelation of Christ's mind.* (1:1-2.)

WE are apt to view the salutations in Paul's epistles like certain formal phrases which we use in our correspondence. We not infrequently think of these as a meaningless adornment, useful

only to prepare the reader for what we are about to say. But the salutation in this epistle can not be so regarded. It was written in the light of the theme which Paul uniformly follows throughout the letter. That theme is "The Mind of Christ." We can not think of His Mind apart from the mind of the Father. The salutatory statement, "Grace to you and peace from God our Father and the Lord Jesus Christ," reveals the attitude of the Divine mind toward us. It suggests that there is a plan in the Divine mind. The sending of Christ into the world is evidence of it. His advent was not that of an adventurer who came to explore. He came because He was sent. Here are Christ's own words on His mission: "I came forth and am come from God; for neither have I come of Myself, but He sent Me," (John 8: 42). This plainly indicates that God wished to communicate His mind to the world. How better could it be done than by incarnating it in one in the form of human flesh?

The message which Jesus gave to the world is also proof of the thoughts of God concerning the world. And what was that message? It is summed up in one word—love. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." There is no fuller statement of God's mind toward the world to be found in His

Word. To know that God's mind is an intention of love is worth much to the sin-tempted denizens of this world.

Likewise Christ's mind was an expression of the Divine plan. He had good will toward men. This is abundantly illustrated by His words and His works. He had a righteous determination to carry out the Divine program. This further indicates that it was in the mind of God to have His thought concerning the world expressed at any cost. Christ's mind, then, indicates the way Christ fitted Himself into the Divine plan by making His work to harmonize with the will of the Father. He and His Father were of one mind toward the world. Both thought of it alike and both had identical determinations toward it. Their united attitude was that of grace'' (undeserving lovingkindness) and "peace.'' That is, God sent Christ into the world with the message that He was a loving Father and that He thought favorably of the world, if the world would arrest its hostility and be at peace with Him.

The mind of Jesus contained no thoughts of God's anger or enmity and of the need of Divine reconciliation. This teaching never found a single illustration in the thinking of Jesus. Jesus never pictured to His auditors tormented "sinners in the hands of an angry God.'' While He had much to say about judgment and spared no meta-

phors to express its awful reality, yet in His thought it was not God's ferociousness which made it so, but rather the sinner's folly in spite of the Father's benevolent spirit. The God of Jesus was already at peace, and ready to make overtures to a world which was at enmity. As Paul elsewhere expresses it, "God was in Christ reconciling the world unto Himself."

The entire ministry of Christ is an illustration of Paul's salutation. All through His life, by His teaching and example, Jesus coveted for men peaceful relations with the Father. He labored to show that God loved men and that He yearned to have them love Him. Just as He and the Father were of the same mind in all things, He would also have the men of this world be. There is no better statement of His point of view, and withal no more illuminating explanation of Paul's salutation, than the words of Jesus in His memorable prayer—"That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me."

PART II.

The Mind of Christ made Paul Mindful of the Philippians.

Study III—*It prompted prayer for the completion of God's work in them.* (1:3-8.)

Paul had fond remembrances of the Philippian Christians. They had made a good beginning. Paul was grateful for that. They were loyal to him as their spiritual father. This cheered his heart. They were ambitious for the gospel to be preached abroad in the world. This made him to rejoice. This Church was one of his favorite children in the Lord. He had it upon his mind. He was anxious that it might continue to maintain the same high standard of Christian living. So the epistle opens with the picture of Paul upon his knees, thanking God for His remembrance of them and making supplication for their continued spiritual progress. It is a retrospect and a prospect comprehended in a single prayer.

From the book of Acts we know how the work in this city began in a furious storm which resulted in the imprisonment of Paul and Silas.

But the seeds of spiritual truth took immediate root. "From the first day until now," he tells them, "they had fellowship" with him "in furtherance of the gospel." The readiness with which they received the truth and promoted it was refreshing to Paul. It was a splendid beginning. But better yet, their ardor never cooled. Their progress in things spiritual became an increasing gratification to the apostle. When Paul went from Philippi to Greece after sowing seed in Thessalonica and Berea, he found a different soil to work in. The truth did not take root so readily in Athens and Corinth. In Athens it did not take root at all; in Corinth it germinated slowly. While Paul waited for the harvest there he was in physical necessity. It was then that the Philippians gave substantial proof of their spirituality. They ministered to Paul's need with such hearty generosity that through their help he was enabled to continue his work there. This is what Paul refers to when he speaks of their "fellowship in furtherance of the gospel." Their benevolent response to his personal need so appealed to the apostle that he commends it again in the closing chapter of this epistle, saying, "Ye have revived your thought for me." But their contributions were not limited to Paul's personal need. They co-operated with him also in his great project of collecting money for the poor saints in

Jerusalem. It was on the occasion of this collection that he commended to the Corinthians the generosity of these Philippians, saying, "Their deep poverty abounded unto the riches of their liberality—beyond their power they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints."

Being so mindful of Paul, it is no wonder that he in turn was solicitous for their welfare, as he wrote, "I have you in my heart" and "It is right for me to be thus minded on behalf of you all." This was the particular thing for which he was mindful in them—"that He who began the good work in you will perfect it until the day of Jesus Christ." He has no other thought for them than that they will continue as they began. His words betray no suspicion in his mind that they will soon relapse. Yet he no doubt entertained the thought that it would be a calamity for them to make a bad ending after so good a beginning. Neither could he be unmindful of the temptations which at any time might undo the commendable start. All the Churches which Paul founded had good enough beginnings, but what an ending some of them had! For example, the Corinthians with their immoralities; the Galatians with their relapse into Judaism; the Colossians with their philosophical heresy.

How is it with us? Our beginning was promising enough. Our first spiritual enthusiasm was a consuming passion. But has it been conserved through the years which have passed? Do we look back to the hour where we had our spiritual birth and try to revive the old emotions, or have we carried them with us, and are they still a flame in our hearts? In other words, the question with us should be not what was our experience, but what is it? The "first day" was a glorious fact in our lives, but that is history now. How is it with us "until now?" Is the work which He began in us being perfected in this very hour in anticipation of "the day of Jesus Christ?" Unless we are building on our beginning, adding grace to grace, we are making a sorry affair of this business of Christian living.

Another pertinent question in the light of Paul's words here is, What are we doing for the furtherance of the gospel? The attitude of the Philippians toward Paul and the gospel in Corinth is the principle upon which our missionary enterprises are built. They could not succeed without a benevolent spirit abroad in our Churches. There is no end to the ways by which we can further the gospel both at home and abroad. The question is, Have we the spirit which imparts to us an ambition for the gospel? Are we satisfied with mere nominal relations to the Kingdom, with mere per-

functory performances, or are we burning with a passion to see the gospel furthered? If we are ambitious for this like Christ, we shall plan for it, work for it, and sacrifice for it. Then, and only then, will it be done.

STUDY IV—*Paul's mindfulness for the Philippians prompts prayer for increase in spiritual knowledge and discernment.* (1:9-11.)

We see Paul still on his knees unfolding his mind to the Philippians through the words of his prayer. Now he prays that their "love may abound more and more in all knowledge and discernment." He does not pray that their knowledge may abound more and more in love, but that their love may abound more and more in knowledge. Love can not live apart from thought. It must have the sustenance of knowledge or it will starve. Without knowledge it shrivels up and dies and bears upon its tomb the epitaph, "My people are destroyed for lack of knowledge." This was truly the case of the Jews of whom he wrote in the Romans, "They have a zeal for God, but not according to knowledge."

The Philippians had given proof of their love not only for Paul, but for the Corinthians and the poor saints at Jerusalem whom they had never seen. Paul's thought for them is that their love may have substantial basis. Love is itself a foun-

dation. It is the fundmental principle of the Christian life. It was in the mind of Christ to love us and to get us to love one another. It was His pure love which gave all men a place in His heart, and which prompted Him to say, "A new commandment I give unto you." Yet love has expanding powers. We love because we are informed, and the more we are informed the more we love. Love, then, based on knowledge will reach depths and heights and breadths to which it otherwise could not attain. It is the natural process of Christian growth which Paul here indicates when He prays that their love may "abound more and more in all knowledge." The word which He uses is comprehensive. It means "full knowledge." It is as if He said, "We are to get the fullest possible knowledge of the things which relate to God; and the more we shall learn about Him the more shall we love Him and in turn love one another."

Discernment is related to knowledge. It is the mind sifting and selecting the things which knowledge has discovered. Here it means more specifically moral judgment. A fine sense of moral discrimination is a furnishing needed by every Christian. We can judge accurately enough in the violent and common crimes of society, like murder and theft; but in many questions of casuistry and matters of personal difference we utterly fail.

Too frequently we also seem unable to "discern the spirits" which Paul classifies with other spiritual gifts and which implies a keen and searching judgment of men. It is not improbable that when Paul wrote these words he was thinking of the personal difference between Euodias and Syntyche (Chapter 4:2) and of the inability of each to discern the side of the other as well as her own. This spiritual insight which is able to sift out the bad and select the good, was possessed by Jesus in rare measure. So it was but natural that Paul should say at the close of the chapter (1 Cor. 2) on spiritual wisdom, "But we have the mind of Christ." Yes, it is Christ's mind which Paul covets for his readers when he prays that "love may abound yet more and more in knowledge and all discernment."

The end of this spiritual attainment is also designated in the prayer. It is desirable for four reasons. First, that they "may approve the things which are excellent." Bishop Lightfoot translates the phrase, "Things that transcend." It is not only a judgment between good and bad, but also a perception of the things which are best. The meaning is the same as in the words of Paul to the Corinthians, "Desire earnestly the greater gifts. And moreover a most excellent way I show unto you." The most excellent or transcendent way which he had in mind was the way of love

as is indicated by the inimitable thirteenth chapter of the First Corinthians which immediately follows this verse. Paul's view of discernment is also enforced by the literal meaning of the word "approve" which contains the figure of testing metals. Spiritual discernment, then, enables us to apprehend the pure gold, the things of chief importance, or the transcendent value of the spiritual as compared with the material. This great truth was in the mind of Jesus when He taught His disciples to "seek first His Kingdom, and His righteousness," and when He said to Martha, "Thou art anxious and troubled about many things, but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

The second reason for this sense of discrimination is "that ye may be sincere." This would be impossible without a spiritual power to sift and to select. The fact that things are separated by our spiritual discernment makes it imperative that we shall keep them apart. The literal meaning of the word translated "sincere" makes this clear. It means unmixed, unsullied, properly distinct. Singularly enough our English word "sincere" contains a beautiful illustration of this truth. It is a compound of two Latin words (sine cera) which mean "without wax." The term arose from the custom of dishonest contractors filling in the

chinks of a building with wax and covering it up with paint. Hence it came to pass that men guarded themselves by stipulating in the contract that the building should be "sine cera"—without wax. It is this word, we remember, which Carlyle uses with his rare felicity of expression to describe the outstanding characteristic of his "Hero Prophet." To be sincere is to be without deception, to be pure and unsullied in our lives before the world. The mind of Christ opened itself to us on this subject when He said, "Blessed are the pure in heart; for they shall see God."

A third reason for powers of discrimination is "that ye may be void of offense." The literal translation of this phrase also helps the thought. It means "without stumbling." Here again we see the value of spiritual discernment. He who sees clearly will not walk in darkness. He who has a darkened moral vision will stumble. Jesus expressed His mind on this truth when He said, "If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him."

A fourth reason for this growth in love together with knowledge and discernment is that they may be "filled with the fruits of righteousness." The first condition to "fruits of righteousness" is a proper discernment between good and

evil. We must indeed discover what righteousness is before we can bear any fruit in it. The righteousness which Jesus proclaimed and the righteousness of the scribes and the Pharisees were diametrically opposed. The difference between their righteousness and Christ's was the difference between the ability of each to spiritually discern. Jesus perceived righteousness because His spiritual knowledge was rooted in love. They stumbled because their righteousness was legal and not spiritual. No wonder Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of God." Then to possess that love which abounds more and more in knowledge and all discernment so that we shall become sincere, and not stumble, and bear the fruits of righteousness, is for us to possess the mind of Christ. Paul possessed it and it made him mindful for the deeper spiritual knowledge of the Philippians. If we, too, possess it we shall increasingly abound in "all discernment" and the "fruits of righteousness."

PART III.

The Mind of Christ made Paul Mindful of the Gospel.

Study V—*He rejoices that his imprisonment resulted in advantage to the gospel.* (1:12-20.)

We have already seen that it was the mind of Christ in Paul which made him solicitous for the spiritual welfare of the Philippians. It also made him anxious for the welfare of the gospel which he preached. Hitherto he had been abroad in the world with the freedom of a Roman citizen and had been carrying the gospel into all parts of the empire. Now he was in custody. Although chained to a Roman soldier, and with his own liberties circumscribed, he knew the gospel in the outside world could not be bound. It is noteworthy that in his imprisonment he seemed concerned not so much for his own liberty as for the liberty of the gospel of Christ. The Philippian Christians, as well as others, doubtless looked upon his continued confinement as a calamity to the gospel. If they did, Paul's words in this letter soon put their minds at rest. For he tells them that the imprisonment has resulted rather in progress to the gospel.

First of all he writes that his "bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest." It was no small consolation to him to know if he were not at liberty to proclaim the gospel in Galatia, or Macedonia, or on the frontier of Spain, or in the cities of Ephesus, Corinth, and Rome, he could indeed preach it to the pretorian guard and the household of the palace. The royal household comprised a vast retinue of servants and officials engaged in the discharge of a multitude of duties. Here then was an opportunity to still preach the gospel, and Paul lost no time we may believe in buying it up. He saw in his imprisonment a decided advantage to the gospel in view of the fact that "the whole pretorian guard" and "all the rest" who were attached to the royal service in the palace heard it preached. At the end of this same epistle he tells us of "the saints of Cæsar's household" which assures us that the gospel was not preached in these quarters in vain.

Another advantage resulting to the gospel through his imprisonment was "that most of the brethren in the Lord" were made "confident" and were "more abundantly bold to speak the word of God without fear." His affliction then put other Christians on their mettle. They saw what they might have to endure for this same gospel, and also from Paul's example how to en-

dure it. His heroic action through it all stimulated them to a greater heroism. Hence they girded themselves for the crisis which seemed to have come to their faith and labored all the more courageously. Every crisis in religious faith has this result. It weeds out the weak and timid, and leaves the bold to fight the battles of the Lord. In such times the purity of the faith is preserved and examples of spiritual heroism come to the front. Such crises never work final injury to the cause of Christ. As in this case, so always, the result is permanent advantage.

A third advantage which the imprisonment secured for the gospel was that Christ was "proclaimed" even by "the enemies of the cross of Christ." It is hinted in the passage before us that the enemies of Paul were encouraged by his imprisonment. With him in prison and not able to publicly refute their statements, or to offset their labors in certain localities, they doubtless felt secure in their work of opposition. And it would seem from his words here that they were proclaiming their doctrines with all the more vigor. There can hardly be any doubt that the enemies referred to were of the Judaizing party, which he has in mind in chapter 3:1-7. Paul describes their action as "thinking to raise up affliction for me in my bonds." The literal translation pictures to us more accurately the feelings of Paul, for it reads,

"Thinking to make my chains gall me." This is sufficient evidence to show that through their outward activity they took advantage of Paul's handicap thinking to annoy and harass him. But their plans miscarried in this, for the aged prisoner writes that their opposition really has "fallen out rather unto the progress of the gospel." Their work adversely as it was intended, had advertised the gospel, and hence Christ was "proclaimed." So what otherwise would have been a burdensome solicitude to him, became a source of inward rejoicing.

Last of all our prisoner turns away from the events of the outside world and their relation to the gospel, and looks in upon his own heart and solitary life. He takes a most optimistic view of the situation. Just as he saw his bonds resulting in promotion of the gospel, so also he sees in them a decided benefit to himself. This benefit he designates as his own "salvation." He tells his readers that their "supplication and the supply of the spirit of Jesus Christ" were winning factors for him. He is not going to be "put to shame." Whether he lives or whether he dies, "Christ shall be magnified." It was the gospel, then, of which Paul was first of all mindful. He mentions himself only modestly at the last, and then dismisses his personal case with an indifference as to life or death, thinking of the outcome, what-

ever it may be, as working further advantage to the cause of Christ.

STUDY VI—*He desires to live to serve others through the gospel.* (1:21-26.)

A cursory reading of this section might lead us to the conclusion that Paul wanted to die, and only hoped that his imprisonment might be the means of hastening his departure; that his interests were chiefly in another world, and the sooner he got there the better he would be satisfied. A closer reading of his words, however, enforces the very opposite belief. He explicitly declares his judgment that it is more needful for him to live, and leaves with us the inference that such is his desire; his motive being that he may serve others through the gospel.

There can be no doubt, however, that there was some conflict of feeling in his breast. In his situation who could avoid it? His imprisonment made a violent death not improbable. Naturally enough he would reflect upon his end. In such situation he could not avoid thinking of himself. It is not surprising, then, that he made known his feelings to his readers. His thought as expressed to them is, that life is more or less transitory; it is a "departure,"—literally the "breaking of a camp," and has been full of hard knocks for him. To leave it and enter into the felicities of the

heavenly world would seem to be decided gain. Those were his thoughts in his imprisonment as he felt the chain upon his wrist when he wrote. But when he turned his attention to the outside world with its sin and need, he no longer thought of himself, but of those without. Then he expressed himself in a different strain. His more sober conclusion was a desire to live to serve others through the gospel, even as he says, "To abide in the flesh is more needful for your sake—I know that I shall abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again."

It was a worthy aim which he had. How like the mind of Jesus was it! He looks upon his deliverance from death, not as a personal liberation, but as a salvation for service. It was in the mind of Jesus, we know, to live to serve. The fixed purpose of His mind was shown in the beginning of His ministry when He said, "I must preach the Kingdom of God—for therefore was I sent." It was also shown in the end of His ministry when He said to Pilate, "To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth." Paul with the same mind has the same point of view. His ambition for them comprehended two spiritual facts. First, he desired to serve them to promote

their "progress in the faith." All our gifts and graces are given not for our personal satisfaction, but rather to enable us to minister to those about us. Any progress which we may have made makes us debtors to others who may not be so far advanced. Second, he desired to serve them in order to promote "their joy in the faith." Here, again, the mind of Jesus expresses itself through the mind of Paul. Jesus said, "These things have I spoken unto you, that My joy may be in you, and that your joy may be full." We serve another to enhance His joy. This is the aim of all spiritual service. It is to minister to men in their need with the view of increasing their happiness.

In the midst of the service to which we are called, how many times have we been ready to give up the battle! When weariness has oppressed us, and discouragements overtaken us, and dangers threatened us, we have felt like the ancient prophet who wished that he might die. How many altogether wearied of life, have by their own hands brought it to a tragic end! While Paul for a moment yearned for the world to come, he did not covet it so earnestly as to seek an enforced martyrdom. While he was weary in labors and persecutions and galling chains, he did not hasten his departure by a suicide's hand.

Better is the view that we are here to serve others. When we brood upon our own disappointments and afflictions, then we are apt to exaggerate them and to sink into melancholy. But when we look upon life not in a self-centered way, but upon it as a field for service, then our own afflictions are lost in our interest in others. Paul did not long think of himself when he assumed that it might be "gain" to die; for his mind was upon others and the gospel of Christ. So better is the view that we are here to serve others, and that it is Christ-like to abide our time; that meanwhile we are to do all the good we can, and in any event to submit ourselves to the order of the Father. Such was the mind of Christ who submitted Himself to the will of the Father, saying, "Not as I will, but as Thou wilt," drinking the cup to its last dregs for our sakes. So also should this mind be in us which was in Him. Our departure will take care of itself if we serve others faithfully. In other words, the best way to prepare to die is to live to serve.

STUDY VII—*Paul covets the preservation of the gospel through steadfast and courageous striving.* (1:27-30.)

Paul's mindfulness of the gospel is again indicated when he points out the relation the Phil-

ippians should sustain to its preservation. Whether he sees them again or not he is anxious that their "manner of life be worthy of the gospel." Translated literally this passage reads, "perform your duty as citizens worthily of the gospel." The exhortation which follows shows him to be anxious that their duty shall be so well performed, that the gospel shall not suffer injury.

The first duty suggested is constancy,—"Stand fast in one spirit with one soul." It is the figure of the amphitheater which he has in mind. Criminals and captives were condemned to fight with wild beasts for their lives. The odds were against them, but the men who were "game" stood their ground and fought with surpassing desperation. So Paul indicates to his readers that a hostile world is arrayed against them, and only firmness and constancy in their profession will insure the victory. He asks that they may be united in this stand. Nothing unites Christians so much as a common enemy. If we forget our doctrinal and personal differences and realize that we have a common foe in the world, and that altogether we must make an aggressive fight against this foe, the gospel of Christ will be the better preserved. To further it is to preserve it; and nothing furthers it quite so much as a united steadfastness and persistence in assailing the sin of the world. It is probable that Paul here refers more to per-

sonal than doctrinal differences; for he uses the same expression "stand fast" where he exhorts Euodias and Syntyche "to be of the same mind in the Lord." (4:1-2.) He was doubtless thinking how the quarrel between these two laborers had hindered the gospel, and how on the other hand the gospel would have been promoted if they had been united in "one spirit" and with "one soul."

It was in the mind of Christ to impart a spirit of steadfastness to His disciples, for He taught them, saying, "It is enough for the disciple that he be as his teacher, and the servant as his Lord." "If they have called the master of the house Beelzebub, how much more them of his household! Fear them not therefore;—what I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them that kill the body, but are not able to kill the soul." Jesus knew if His disciples were firm against every kind of outstanding opposition the gospel could not be injured.

Paul had this connection clearly in his mind, for the next exhortation which he makes is a "striving for the faith of the gospel." The word translated "striving" is the verb from which we get our English words, athlete and athletics. The language therefore indicates that Paul still has in mind the figure of the arena. The words are graphic. They reveal the heat of the combat. We

can see in them the fierceness of the wild beasts and the desperation of the combatants. In Quo Vadis we are given the picture of a giant Goth contending in the arena with a maddened bull. When the beast rushes toward him he grasps its horns in an opportune moment and with his powerful strength slowly begins to twist its neck. As they struggle and strive the giant's feet are buried in the sand and the muscles on his limbs stand out like great cords. But further and further he turns the neck until suddenly—it breaks! and the lifeless carcass of the animal falls at his feet. Paul found no figure which better suited his persecutions and contentions than that of the arena with its blood curdling contests. He tells us that he "fought with the wild beasts at Ephesus." It was Paul's aggressiveness that stirred up persecutions for him. It is aggressiveness always that stirs up the animal madness of sinful men. This is not to our discredit any more than it was to Paul's. It is rather to our discredit when our warfare is so mild and inert and prudent that no opposition asserts itself.

His third exhortation is to courage,—"In nothing affrighted by the adversaries." This word "affrighted" is a decided improvement over the Authorized Version translation "terrified." The word is used of horses shying at any unexpected or unusual object. It is intended to imply that a

sudden fright or panic may arise from a trifling cause. But the believer is not to be disturbed. Any occasion he may have for fright will upon closer observation prove to be groundless. The dangers which threaten him are no more to be feared than the lions in the narrow path in Bunyan's story. There is every reason why the Christian should be courageous and not fearful.

Steadfastness and outward striving against a common foe implies courage for the conflict. Paul does not forget to add one important thought with the view of bolstering up their courage. It is this,—the issue of the fight is already determined. The adversary is doomed for defeat. These are his words, "Which for them is an evident token of perdition, but of your salvation." In the phrase Paul uses a law term which means a "writ of indictment." The word was used especially in Attic law as laying information against one who undertook an office or business for which he was legally disqualified. Paul then tells his readers that the adversary is utterly incapacitated to rule; that his authority is usurped; that he will be overthrown. This is as true in our own time as in Paul's day. The cause of God will triumph. This hopeful outlook can not fail to inspire courage. When we look back over the centuries we see how gloriously true are the words of the apostle. No one can take this retrospective view without being

prospectively optimistic; without being filled with the conviction that the issues for which we are contending will triumph. They even now are triumphing and they will continue to triumph in the measure in which the issues are raised and in proportion to the persistence with which we contend for them.

Last of all Paul concludes this section on his mindfulness of the gospel by holding himself up before his readers as an example of "striving." The things which his readers in all probability will suffer on behalf of the gospel, he tells them, is "the same conflict which ye saw in me, and now hear to be in me." The conflicts through which he passed on behalf of the gospel are sufficient proof of his mindfulness for it. His epistles show us how he stripped himself for the arena as it were, and contended for every vital point. The epistle to the Colossians shows how he fought against the heresies which threatened the faith. The letter to the Galatians shows us how he contended with the Judaizers. His writings to the Corinthians reveal a heated contest with certain men lax in morals. In no case did Paul maintain "discreet silence." He made open war upon all these insidious influences and thus preserved the gospel in all its simplicity and purity. He knew that this was the only way by which the gospel could be so preserved. This is why he exhorts his

Philippian readers to steadfast and courageous striving. He is anxious for them lest their "minds," as he wrote to the Corinthians, "should be corrupted from the simplicity and the purity which is toward Christ."

PART IV.

The Mind of Christ creates the Christian Mind.

Study VIII—*The Mind of Christ is a single and lowly mind in us.* (2:1-5.)

These words give evidence that factions had arisen in the Philippian Church. There are no such outward evidences of these in this epistle as in the First Corinthians. It is probable that the factions had not assumed such proportions in this Church. With his bitter experience with them in Corinth, Paul doubtless wished to nip them in the bud here. He introduces the unpleasant subject with that graceful tactfulness of which he was a master. He prepares the way with a foreword which reminds them that they had hitherto been a joy to him. And now he tells them that they may "make full" his joy, by being "of the same mind," free from "faction," manifesting their "lowliness of mind," by "looking to the things of others" and not to their "own things." Finally, he adds, "Have this mind in you, which was also in Christ Jesus." To have the mind of Christ is to possess the "Christian mind." Just as the word Christian means a disciple of Christ, so the

Christian mind means a mind like Christ's mind. We shall find that such a mind in its last analysis is a mind which unites Christians everywhere in a humble, unselfish, and mutual service. It is the mind common to our Christianity which comprehends the meaning of Christ, and brings the whole Christian world into a single body.

It is in accord with this thought that he appeals to them first of all on the ground of the example of Christ and their spiritual experience in Him. This is his appeal, "If there is therefore any exhortation in Christ,—consolation (persuasion) of love,—fellowship of the Spirit,—tender mercies and compassions, make full my joy that ye be of the same mind!" It is the same as if he had said, "If you know Christ, if you have a genuine spiritual experience, then factions and the pride and the selfishness which they breed can not exist in your midst."

How like our own problems are the problems with which Paul found himself compelled to deal. Few of our Churches have entirely escaped the scandal of factionalism. We know how they have been torn asunder and their usefulness nullified through the animus of such divisions. If the four reasons which Paul here gives for peace and concord would always be remembered by us, harmony would at all times prevail. Let us briefly recount these reasons.

First, "If there be any exhortation in Christ." Our union in Christ should exhort us. We can not dwell in Him and be at enmity with each other. Our common Christian life should make us one. Jesus said to His disciples, "These things have I spoken unto you, that in Me ye may have peace." If we are truly "in Him" our relations to each other will be amicable. Second, "If any persuasion of love." Love does not breed dissimulation. If we always had true love in our hearts, we would ever be altogther persuaded to live in peace and harmony. Love has this quality that it persuades. It does not compel. Third, "If any fellowship of the Spirit." Fellowship naturally unites men. But "fellowship of the Spirit unites their hearts. If there is genuine spiritual fellowship among Christian people, factions and the enmities which they hatch can not live. Fourth, "If any tender mercies and compassions." Literally translated this phrase would read, "bowels and mercies," indicating the abode of tender feelings as well as their outward manifestation. The example of Jesus furnishes us with rare illustrations of gentleness and tenderness. His mind was kind and pathetic in its compassion. Has our union with Him not made us like Him? How is it then that we yet, assuming to be His deciples, can harrow the feelings of each other by our rude "slights" and un-Christian demeanors? If we

had the mind of Christ our relations to each other would be characterized by delicate amenities and graceful courtesies.

With this appeal to their hearts and consciences he directly speaks of the matter which was upon his mind. In brief, it was that they might be free from factionalism, and that through their unity and humility and unselfishness show that they had in them the "mind which was also in Christ Jesus." He first pleads for the single mind—"Be of the same mind—of one mind." Christ and the Father were one, and Jesus prayed that He and His disciples might be one, "The glory which Thou hast given Me I have given unto them; that they may be one, even as We are one." Paul probably included in the above term nothing more than a singleness of aim and purpose in the work of the Kingdom. We must allow for independence in thinking, and also possess tolerance for the independent thinker. How many times have Churches been torn asunder by disputes over doctrinal matters. There always will be a variety of interpretations. We are so differently constituted that we can not reach identical conclusions, or be of the "same mind" on certain subjects. Nor is any other situation desirable. Independence in thinking makes certain intellectual progress. But we can be of the "same mind" in our aims and purposes, and in the fundamental

truths of the Kingdom. If we permit factionalism to divert us from these it may be questioned whether we have in us the "mind which was also in Christ Jesus."

Paul also pleads for the lowly mind—"Doing nothing through faction or through vainglory, but in lowliness of mind." Factions are bred by a contumacious and haughty spirit. The mind of Jesus with its native elements of strength was lowly in its simplicity. He washed His disciples' feet, giving them a practical example of humility and showing them that their Lord was not above the servant. This, then, is one distinctive aspect of the "mind of Christ," to be humble and unpretentious in all our claims, and tender and affectionate in our mutual relations.

Finally he pleads for the altruistic mind,—"not looking each of you to his own things, but each of you also to the things of others." Altruism is a term which was coined by Comte to distinguish the benevolent instincts of man from "egoism" or the selfish instincts. In theology and ethics it is applied to the theory that "the chief good and supreme end of conduct are to be found in pure devotion to the interests of others." The world, however, seems to be built upon the principle of each looking "to his own things." This is the ethical code by which most men conduct their secular affairs. This is why there is strife in the

world, and class distinctions and social problems. To give this code—every man for himself—free course in the world, orderly society would soon be dissolved into anarchy. Selfishness is an arch disturber that makes no end of trouble. It has no place in the Kingdom of "righteousness, and peace, and joy." When the wife of Zebedee sought a "place" for her two sons in the new Kingdom, Jesus said, "Whosoever shall be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister." This passage shows that altruism was in the mind of Jesus as well as harmony and humility. What a blessing it would be if Christians everywhere were so harmonious and humble and socially humane that they could say "we have the mind of Christ!"

STUDY IX—*The Mind of Christ is illustrated by Christ's incarnation and redemptive work.* (2:5-11.)

Our last study closed with a reflection on the "altruistic" mind. The single and lowly mind was a preparation for this. This thought is further enforced by showing that Christ's advent into the world was due to the altruistic spirit of His mind. He relinquished divine prerogatives and became a common man that in this "fashion" He might be a servant to the world. He even endured the

contumely of the crucifixion that He might save the world. There are three things in Paul's description of his passion which illustrate the mind of Christ.

The first is Christ's humility. Paul shows that Christ's great aim was to identify Himself with humanity; to appear to the world not as divine, but as human. He aimed not to dazzle the world with the exhibition of divine royalty, but rather to save the world through the instrument of His humanity. This object of the Christ is made all the more clear by contrasting His pre-existent heavenly state with His earthly state. In the former He is pictured as being on an "equality with God" and "existing in the form of God." Three words are used to describe His relations to God and to humanity. They are "*form* (essence) of God," the "*form* (fashion) of a servant," and the "*likeness* of men." These terms translated into simple English mean that Christ had the "outward mode" of a servant and the "resemblance" of a man; but that there was in His nature an element which was not identified with the servant or the man in the same way that it was identified with God. The outward manifestation of His life resembled in all points what men are; yet what He was in reality and eternally did not appear in His human mode of existence. He was in "essence" divine. As Paul therefore contrasts these two

states of Christ he brings into bold relief His humility in His human state. It is definitely stated that although He "existed in the form of God" He counted not the being on an equality with God "a thing (prize) to be grasped." He did not regard it as one would a "prize" to be boasted of, ambitiously displayed and jealously guarded. On the other hand "He emptied Himself." That is, He relinquished the heavenly state, divested Himself of its ineffable glory and became a common man.

This voluntary emptying which showed the spirit of His mind, is known in theology as the "kenosis." This term is derived from the Greek word translated "emptied" in the text. The "kenosis" has long been a matter of dispute in theology. The question which theology has asked is, What did He empty Himself of? Mediæval and Reformed Theology attempted to answer this question by defining Christ's limitations after the emptying. This is yet a live question with us. What did He empty Himself of? He certainly divested Himself of the glory of His previous heavenly state. But was this all? If He retained His divine powers without limit He is less a Savior for us. In accordance with this supposition our modern theology lays emphasis on His humanity as never before.

It can not be within the scope of this brief

exposition to outline in detail the limitations which His incarnated state imposed upon Him. Suffice it to say that the Gospels recognize limitations in His knowledge, (Luke 2:40-52. Mark 13:32); in His temptation, (Matt. 4:1-11); in His intercourse with the Father, (Matt. 27:46); and in His "glory," (Jno. 17:4-5). In short, His relinquishment of His former divine state left Him with some mental limitation, human weakness and human dependence. Neither of the latter could be made possible without the former. We know that He grew as other men, that His consciousness gradually dawned, that His weakness in His nature was much in evidence, and that His dependence is abundantly illustrated by His words and prayers. This general fact made His victory over the world all the more complete and encourages us in the battle of life. If His victory was achieved without stripped divinity or without limited humanity, how could we believe that finite beings like us could overcome the world, the flesh, and the devil? It was then in the mind of Christ to empty Himself in order to become a Savior to men. He aimed not at sovereignty, but at salvation.

Second, His mind was also illustrated by His obedience to the divine order. The plan of God for the world involved Christ's emptying. Behind the advent there were divine counsels of which we know nothing. What these were and how they

prompted the incarnation we know not. But we do know that for some reason it was in Christ's mind to relinquish His divine place, to come to earth and to submit Himself to death. While His emptying was voluntary, yet it was done with the view of fulfilling the will of the Father. This act lays bare to us an important aspect of His mind. It was His aim to be obedient in every condition in which the Father may have been pleased to place Him.

His obedience is further illustrated by the degradation of His death, dying as a criminal among men. As a Roman citizen Paul could not have been so degraded. Even though execution threatened him, he knew no Roman citizen could be crucified, that is, executed as a criminal slave. This lowest degradation to which human beings in the empire could be reduced, must have appealed to him with no little force as he thought of his Savior being compelled to endure it. And yet it was in the mind of Christ to be obedient even unto this death, should the plan of the Father require it.

Third, His incarnation showed His mind to contain an aim to serve the world. The whole end of His emptying and submission to the divine plan was to serve the world. He aimed then not at retaining sovereignty, but at accomplishing a service. It was the altruistic spirit of His heart and mind that prompted Him to leave His heavenly

home and to come to earth to minister to men. It was because He counted others "better than Himself," and did not look "to His own things, but—to the things of others." In the person and work of Christ is revealed the fundamental truth of Christianity. He is the standard of what Christianity should be. To ascertain His mind is to know how we should live and act. To relinquish selfish ideals and ambitions, to submit without murmuring to the divine ordering of our lives, to live to serve one another is to discover His mind. In other words, these things define for us the "Christian mind," or what is the same thing, the mind of Christ in us.

STUDY X—*The Mind of Christ is a will in us to work and to live.* (2:12-16.)

If the mind of Christ dwells in us we shall have the same spirit and ambition and energy which were in Him. This is the next thought which Paul presents to his readers. First of all he makes mention of their obedience—"Even as ye have always obeyed." They had submitted their wills to divine commandment. But he makes it clear that their submission was not slavish. There is also to be an independent exercise of the will. In other words, they are to "work out" their "own salvation." These two elements were also manifested in Christ's mind. His submission to the Father's

will was complete. But the determination of His own will in carrying out the Father's purpose was no less marked.

So the mind of Christ bringing us into harmony with the Father, imparts unto us a will to work and to live. This is Paul's thought when he says, "For it is God who worketh in you both to will and to work." It reads literally, "The willing and the doing." To will is to do. It is through this willing which is energized by God, that we work out our own salvation. There are at least two things in his mind when he suggests this self-reliant work. First, he was thinking what relation a submission to God's order would have to it; for he not only says, "Ye have always obeyed," but later adds, "Do all things without murmurings and questionings; that ye may become blameless and harmless children of God." Through our manifold afflictions we may be tempted to "charge God foolishly." But these may be for our good, and they can only be made to serve our good when we have the right attitude toward them.

Second, he doubtless had in mind the development of the inner life. If salvation is to come to the surface it must be "worked out." No one can do this for us. We must manifest it to the world through our own growth and development. According to our will in the matter so will our

development be. "It is God who worketh in" us, and we must work it out. The Greek word translated "work" may also be translated "energy." It is the word from which we get our word energy. It is the same as if Paul said, "Energize, for it is God who energizes you." It is a pulsing word. It was an exhortation to the Philippians to energize their salvation. The mode by which this was to be done was "with fear and trembling." That is, they were not to be presumptive or arrogant in an effort to work it out. His meaning here is the same as he has elsewhere expressed it, "Be not high-minded, but fear." Both "energy" and "fear" are necessary in a proper development of the life which God has planted within us. By fear Paul does not mean "slavish terror," but that "caution and circumspection which timidly shrink from whatever would offend and dishonor God and the Savior." Fear, then, gives the development of the life its proper direction, and energy furnishes the power by which it is to be worked out.

There is a close relation between the inward development of the life and the outward manifestation of it. Accordingly Paul next in order proceeds to show that the will in us to work means more than working out our salvation. Carlyle makes Teufelsdrockh say, "Not what I have, but what I do is my kingdom." This is Paul's doctrine

too. We come into our kingdom when we have a will to do the work which God has given us to do. This means a will to work against every form of evil in the world. In a sense this is a working out of our salvation. Yet one may through a quiet and retiring disposition work rare spiritual gifts to the surface without any aggressive work against evil. But Paul directs us to a decidedly different kind of work. We are to challenge "a crooked and perverse generation" in its sinful rioting. Here, then, is a field for our quickened energies. It takes a strong will to start the fight against dominant sin and a stronger will to keep up the fight as it increases in fierceness. The word "crooked" means warped or twisted. A "warped" generation will fight for the things which have twisted it. How the mind of Christ determined His will in this direction! He said, "My Father worketh hitherto and I work." We know how He worked against His evil generation seeking to get the twist out of it and never swerving from the singleness of His purpose. The mind of Christ is in us, indeed, when with unslackened and unflagging energies we boldly and recklessly assail every kind of sin.

The mind of Christ in us is also a will in us to live. It is not only necessary to show a "crooked generation" what Christianity can do, but also what it is. In fact, it is difficult to show

what it can do unless it first be shown what it is. It is a life. When we live the life we have the conviction which prompts us to do. This was the secret of Christ's power. It had its roots in a pure and unsullied life. A conviction with so live a connection never burns out. This is how Paul expresses it, "In the midst of a crooked and perverse generation, among whom ye are seen as lights (luminaries) in the world, holding forth the word of life." Latimer burning at the stake in front of Balliol College together with Ridley, said to his fellow-martyr, "Be of good cheer, brother! We shall this day kindle such a torch in England as by the blessing of God shall never be extinguished." To live the life, to be a light, is the first condition to serving our generation. With this as a foundation we shall "not run in vain, neither labor in vain;" neither will the labor of others which saved us, any more come to nought than did Paul's work in the salvation of the Philippians, who so well demonstrated that they had the mind of Christ to work and to live.

STUDY XI—*The Mind of Christ prompts us to a thoughtful service.* (2:17-30.)

In the last study we saw how the divine life in us imparted a will to work and to live. This re-enforcement of our wills by the divine energy sends us out in one other direction. It is in the

way of helping others. It gave Paul the impetus not only to challenge the sin of the world and to hold forth the light of life, but also to labor on behalf of others. It is a graphic figure by which he pictures his life as a service to the Philippians. "I am offered upon the sacrifice and service of your faith," he tells them. Literally it reads, "I am poured out as a libation upon the sacrifice and service of your faith." It is the figure of the pouring out of a drink offering in religious sacrifices. We know how well the figure fitted the life of Paul. In Philippi he was imprisoned on their behalf, and now he is in prison again for the preaching of this faith. If this final imprisonment is to terminate in death his life will indeed be poured out for this faith which he had preached in service to them and to others. The story of Marcus Curtius throwing himself in the chasm in the Forum of Rome would be told to the boys and girls of that city in which Paul was now a prisoner. The famous legend would be related to teach that one should not count his life dearer than his country. But here is Paul making a sacrifice not for country, but for humanity; and like his Lord teaching that it is better even to die, if by this means we can enlarge our "service." In other words, the cause of Christ is the cause of humanity.

As Paul had rendered a service to the Philip-

pians, they had likewise been prompted to render a service to him. After they had heard of his arrival at Rome they sent contributions to him by Epaphroditus whom he designates as "your messenger and minister to my need." During his sojourn at Rome, Epaphroditus became Paul's brother and fellow-worker and fellow-soldier; and so spent himself in spiritual service that he was overcome by a critical illness which nearly finished his life. He hazarded or gambled his life, is the picturesque figure which Paul uses to describe the strenuous labors of his effort "to supply that which was lacking in (their) service toward (him)." Their service to Paul, then, was only incomplete in its mindfulness through the lack of their personal presence.

Now Paul renews his service to them as well as his confinement will permit. They have never been out of his mind. He hopes for deliverance to see them again, but meanwhile he proposes to send Epaphroditus back to them. Epaphroditus, he tells them, had "longed after" them and "was sore troubled because ye had heard that he was sick." Knowing their anxiety about him, Paul will forego the pleasure of keeping him and will dispatch him at once that they may see him again in health and be comforted by his presence and service.

All this personal relationship and the mutual

service which it prompted is interesting and suggestive. As Paul narrates it for his readers he parenthetically records another statement which makes it all abide in our minds. He contemplated sending Timothy to them later and adds, "I have no man like-minded who will care truly for your state. For they all seek their own; not the things of Christ." Whom could Paul have in mind? We can only conjecture. Surely not any of those who from time to time were with him and carried his messages to the Churches. These were probably on other missions somewhere in the empire. Yet it would seem that there were some there whom he had considered as possible messengers, but who had not the mind of Christ in sufficient measure for the responsibility of such mindful service. Only Timothy was "like-minded." Others were centered in themselves. This was a terrible indictment of Roman Christianity. We can picture Paul asking one Christian after another if he would go to Philippi, and being balked in each case by some empty and selfish excuse; and we can almost hear the chain on his wrist clanging loudly as he vigorously and indignantly writes, "All seek their own!"

Do we always find men "like-minded" with Timothy when we have a mission for them? Do not men usually "seek first their own things" instead of "first His Kingdom and His righteous-

ness?'' We put not first things first and last things last, but last things first and first things last. Our own comforts and luxuries and pleasures are given a place of pre-eminence over the things of God. Some seek their own and not the things of Christ, and others seek their own more than the things of Christ. Hence covetousness and selfishness stand out in our lives in ugly conspicuousness. Is this Christ's mind? Jesus made known His mind on this point in the parable of the marriage feast when He said of those who refused to attend, ''They made light of it, and went their ways, one to his own farm, another to his merchandise.'' The phrase ''his own farm'' is significant. It sets the selfishness of the man over against the claims of the Kingdom. He sought his ''own, not the things of Jesus Christ.'' This was not the mind which was manifested in Him who became a ''sacrifice and service'' for us. If we can not deny ourselves to live for Christ and one another, the mind of Christ does not dwell in us. We need the heroism which was in Paul, in the Philippian Christians, and in Timothy and Epaphroditus, all of whom were both willing and ready to spend themselves and to be spent in one another's service. It was the mind of Christ in them that made their lives a mindful service.

PART V

The Mind of Christ Incites to a Knowledge of Christ.

Study XII—*It incites to a knowledge of Christ's righteousness.* (3:1-9.)

Paul begins the third chapter of this epistle as if he was going to bring the letter to a conclusion. "Finally, my brethren, rejoice in the Lord." But for some reason he makes a fresh beginning. He opens again the discussion of the subject which he considered in chapter 1:17-18. From his language here we know he had in mind the Judaizers. Perhaps Epaphroditus brought word of them and of the damage they were trying to do in Philippi. It is not improbable that the account of his return to Philippi in the previous chapter called up the subject here. Paul speaks as though it might be irksome for them to hear this again, but adds that it "is not irksome." It is for their safety that he once more speaks of these persons, even at the risk of wearying them.

Who were these Judaizers? They were Jews who admitted the truth of the Christian religion, but who sought to impose circumcision and legal observances upon the Gentile Christians. They

taught that the Christian religion was only a branch of the Jewish religion out of which it sprang, and that Gentile Christians should be incorporated into the Jewish Church through the rite of circumcision and the observance of other requirements of the Mosaic law. They seemed also to have laid much stress upon the observance of sacred seasons, feasts and festivals. In short, they substituted law for life. In this study Paul contrasts their righteousness with the righteousness of Christ.

The Judaizers worshiped the letter of the law. They had the legal, the conventional mind; but Paul had the spiritual mind of Christ. Referring to them in this epistle he writes, "We . . . worship by the Spirit of God, and have no confidence in the flesh." Yet he tells them in so many words that before his conversion he could boast confidently enough of his attainments in the law. Then he proceeds to compare these Jewish values which he once took pride in, with the spiritual values which he had obtained through Christ. In this comparison he uses a very interesting figure. It is contained in the word "loss." The word is used in the classics of fining or mulcting in a sum of money. Hence it came to mean loss or damage of any sort. It is a commercial figure. It is as if he had separate columns of profits and losses, and in each found a balance in favor of the Chris-

tian life—"What things were gain to me, these I have counted loss for Christ." His statement is more forcible than it appears to be in the English Version in as much as he uses the plural word "gains" and the singular word "loss." The various profits are counted as one loss. These profits were "circumcision," "stock of Israel," "zeal in persecuting the Church," "blameless righteousness in the law." Finally he thinks of these as being of so little account that he consigns them all to the garbage heap—"and do count them but refuse (the garbage of a feast) that I may gain Christ." Porphyry who wrote a work against Christianity which was burned by Theodosius II in 448 A. D., said it was a pity that such a man as Paul threw himself away upon the Christian religion. Paul did not share this view. The fact is, he threw the world away rather than to lose Christ. This world with its Jewish and material values was a garbage heap to him as compared with the "knowledge of Christ Jesus," for he wrote in this letter, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord . . . and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

Paul, then, had in mind a knowledge of the

righteousness of Christ. In what did this righteousness consist? First, it consisted in a knowledge of Christ's righteous viewpoint. This was spiritual in contrast to the legal. God was henceforth not to be worshiped in holy hills or at sacred shrines, but "in spirit and in truth." The commandment was to be observed not only in the outward letter, but in the spirit, in the heart as well. It was not sufficient to be forbidden to commit adultery, but it was necessary that the heart should be so free from it that the eye would not lust after it. This viewpoint of righteousness became a new knowledge for Paul. It set his brain into a new train of thinking, and caused his mind to soar away in its new freedom to spiritual heights, which, since his day, have been reached by few of Christ's disciples. When he realized that Christ appealed to him as a moral and rational being and not as a perfunctory creature of a system, his joy knew no bounds; and his vigorous phrasing of the legal point of view spelled out in large letters his complete scorn for the narrow system. He now saw how inadequate it all was in his comprehension of the unlimited realm of knowledge into which Christ had introduced him. Spiritual verities were now the only real things. The material and Jewish values belonged to the fashion of the world which was passing away.

Second, a knowledge of Christ's righteousness comprised an experimental knowledge of His life. It was not enough to know from a historical viewpoint that His contemporaries were unable to impute sin unto Him. From their testimony we know that Christ was not a mere theorist, but an example of His teaching. He lived a righteous life. But the knowledge of this life was not extraneous, but intrinsic. To know what He was, is to know what He can do for us. Paul found this out. Hence he learned that to know Christ was to have an experience in Him, to know Him inwardly in the experience and the heart. This enabled Paul to know that Christ was not only righteous, but that He was also able to make others righteous. This was the righteousness not his "own," but "the righteousness which is from God by faith." This discovery of Christ's righteousness was not an hallucination. It was a knowledge. It was a knowledge that came to his heart and conscience with certain and definite indubitableness. It was this assurance that enabled him to say, "I know whom I have believed," and to speak of God "who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Third, a knowledge of Christ's righteousness included a knowledge of the supreme worth of His righteouness. Was it worth all Paul paid for it?

He certainly thought so. If his Jewish values when estimated with the spiritual realities created a debit, how about our material values? Do we estimate them as loss in the spiritual transaction? Christ's righteousness is worth any price we may ever pay for it. To realize its incomparable value is to be ready to sacrifice "all things," and "to count them as refuse," if need be, in order to attain it. In our daily association with the material things of a tangible world we think of them as being the only real things, while the spiritual realities do not seem to be realities but rather fancies. But Paul was not "blinded" by "the god of this world." He saw that the things which were going to abide were the things of the spirit. It was worth more to him, then, to be righteous than to be rich, to lose the world than to lose Christ.

It is pertinent to ask ourselves here whether our righteousness is a righteousness of our "own" or whether it is Christ's. In other words, is our righteousness spiritual or is it merely formal and conventional? The words of Paul on Jewish legal righteousness contain a stinging rebuke to conventional types of religion, and a merciless exposure of superficial forms of worship. In spite of such revelations we sacrifice that which is vital and real in religion for the forms and ceremonies with which we have adorned it. These adornments were doubtless originally invented as a help to the more

perfect apprehension of the spiritual. But we have let them become a harm. Circumcision in the beginning had a spiritual significance, and was originally intended to keep alive this spiritual relation. But the symbol was allowed to supersede the spiritual fact which it represented. There is always a peril here. Judaism fell into it; and Christianity can as easily do it. To do so is to let the letter kill the spirit. This is to lose the righteousness of Christ. Where the knowledge of His righteousness obtains, the tangible forms of worship are transfigured in our minds and hearts by the spirit of Christ. To possess this spiritual point of view is to know Christ indeed.

STUDY XIII—*The Mind of Christ incites to a knowledge of Christ's sufferings, death and resurrection.* (3:10-11.)

We have seen that the knowledge of Christ's righteousness was fundamental. But it was only the beginning. It made the mind of Paul yearn for a completer comprehension of the knowledge which was in Christ. He wished to understand Christ's righteousness in all its implications. Knowledge is always progressive. It discloses new fields. It creates an aspiration for larger attainments. The knowledge of Christ's righteousness revealed to Paul a larger knowledge of Christ. It was a knowledge of His sufferings, death and resurrection. We

have already seen that the knowledge of His righteousness was intrinsic, that is, to be experienced. Likewise the knowledge of His sufferings and death and resurrection are to be experienced in order to be understood. So he writes, "That I may know Him." This knowledge is specifically defined as a knowledge of the "power of His resurrection." But this knowledge, it is immediately pointed out, is dependent upon a knowledge of His sufferings and death. No one can know the power of His resurrection unless he has experienced His sufferings and death—"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."

Then the first thing which challenges his mind in this growing field of knowledge is an apprehension of His "sufferings." He calls it a "fellowship." Christ's sufferings covered the whole range of His life. He "suffered being tempted." He suffered when He beheld the blindness and the evil intent of the Pharisees. He suffered when He looked upon the multitudes with compassion. He suffered when He viewed the city of Jerusalem and said, "O Jerusalem . . . if thou hadst known." He suffered in Gethsemane and on Calvary. Suffering was never apart from His life.

His disciples were unable to enter into the "fellowship of His sufferings" until transformed

by the power of His resurrection. At the Last Supper they did not understand the mystery of Christ's sorrow. Much less did they comprehend His words about His passion. In the garden they were so unapprehensive of the agony of His soul, that they were not aroused from the drowsiness which overtook their eyes. In the moment when He was taken and arrested they did not go with Him to suffer with Him. They all but disclaimed Him and "left Him and fled." Even Peter, the most reckless and daring of all, "followed Him afar off." But how changed was the attitude of these diciples after they were touched by the power of His resurrection! They then began to comprehend the Scriptures from Moses to the prophets and their hearts began to burn with the pulsing of the new life. Finally at Pentecost, His disciples, imbued with the baptism of the Spirit, proclaimed the message with an absolute abandonment, taking no account of consequences; and Peter who before had said when Jesus spoke of His passion, "Be it far from Thee, Lord; this shall never be unto Thee," now fearlessly preached the crucifixion as an atonement for the sins of the world and fastened the blame for his Master's death upon his Jewish murderers. The disciples had entered into "the fellowship of His sufferings" through the power of His resurrection. It was then that they began to comprehend His mind in the matter of His mis-

sion to the world which made necessary His death and resurrection.

We have "fellowship with His sufferings" in every struggle which we make against the entrance of sin into the life and against its triumph in society. In short, the temptations, the persecutions and afflictions, and the weariness of mind and body which we experience in the battle with sin, both within and without, impart to us a knowledge of the sufferings which Christ endured. There is a sorrowful Gethsemane and a heavy cross for each of us who is true to the aims that characterized the mind of Christ.

The daily sufferings through which we pass on His behalf may be spoken of as a daily dying. In referring to these in the first letter to the Corinthians He wrote, "I die daily." Through this daily dying we daily become "conformed to His death." It is evident from Paul's phraseology in this letter to the Philippians, that he is speaking of an ethical, as well as a final death and resurrection. The power of the resurrection, then, is to be manifested spiritually and ethically. But how is a knowledge of it to be obtained in this case? By a death to sin, a death to the world. Just as we die physically before we can experience a knowledge of the final resurrection, so we must die to sin in order to be alive with Christ. This is a conformity to His death. We know that if we become "united with

Him in the likeness of His death, we shall be also in the likeness of His resurrection." But have we "died with Christ from the rudiments of the world?" If so, we can no longer find our life in the things of the world. If we have died such death we are "raised together with Christ" and "seek the things which are above." But if we are groveling among the things of the world, is it not proof that we have not died? The mind of Christ incites to these things. To suffer and to die with Him is to be "raised" in new and progressive knowledge, which shall more and more discover for us the very mind of Christ.

It is worth much to us to feel "the power of His resurrection" in our daily lives. Just as the sufferings and death of Christ were antecedent to the miracle of the resurrection, so our conformity to the ethical death will bring about a continual demonstration of "the power of His resurrection" in us. Paul wrote to the Romans, "If the Spirit of Him that raised Jesus from the dead dwelleth in you, He that raised up Christ from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you." Then the same power which raised Jesus from the dead is to dwell in us, to be at our disposal! With such a resource as this can there be any limit to our spiritual ability? Our triumph over sin is assured. The moral and ethical progress of Christianity in the

world is proof that a force greater than sin has been at work. An ancient Greek said that if he could find a fulcrum for his lever he could lift the world. But we have found the fulcrum in the resurrection of Christ; for this power has everywhere become a powerful lever in the hearts of Christians which is lifting the world. This is proof enough of the resurrection of Jesus. Had we no historical evidence that He was raised, surely we should know it through the witness and the indwelling power of the Spirit. When one for the first time looks upon Westminster Abbey he is apt to be disappointed in this world-renowned building. As he views the walls black with age, and the dingy and somber windows with conspicuous leaden framework, he is apt to say, "Well, after all, is this Westminster Abbey?" But he has had only an outside view of the building. After he has entered and seen the beauty of the interior furnishings and the mellow golden light streaming through the windows which now show their beauty and exquisite art, and has heard the great organ so well described by Washington Irving in the "Sketch Book," he is apt to be convinced that Westminster Abbey can not be exaggerated. The truest way to view the life of Christ is not in its external historical phases, but in its inward aspects and power. This knowledge incites to a knowledge of His sufferings and death and resurrection. To

"know Him" is to know Him in all these phases. And as these become real in our life, do we have the hope that we "may attain unto the (final) resurrection of the dead?"

STUDY XIV—*The Mind of Christ incites us to a knowledge of Christ as a goal of life.* (3: 12-16.)

The ethical and spiritual resurrection is regarded by Paul as a preparation for the final resurrection to which he hopes at last to attain. The moral furnishing which it brings to the life through the "power of His resurrection" is not the end. It is to make life a means to a larger end. It is, in fact, a discipline for the race of life with eternal life as a goal. Our daily suffering and dying, then, together with the spiritual life which it resurrects, is but the strife for the final prize.

Paul's knowledge of Christ stimulated him to greater mental attainments. We have seen how he sought to understand more perfectly the nature of His righteousness and the meaning of the power of the resurrection. Now he presses on in this knowledge and seeks to apprehend that for which he "was laid hold on by Christ Jesus." In other words, he wants to fathom the meaning of eternal life which Christ held out as a prize to him when He called him. He spares no effort to complete the knowledge which began with a knowledge of

Christ's righteousness and which since that day has become increasingly limitless.

He uses one of his favorite figures to express his meaning. It is the picture of a chariot race. The entire passage quivers with energy. He tells his readers that he presses on in the race that he may grasp the prize, in as much as Christ had already grasped him, having this prize in view for him. So like the charioteer he pays no attention to the things which are behind him, but strains forward in the race looking ahead to the goal. What a realistic picture! horses galloping, chariots rattling, dust rolling, crowds cheering! He would have his readers believe that the Christian race is no less real, and that every caution and energy necessary in the one is essential in the other.

The first thing which he suggests is to fix the eye upon the goal. Christ as the goal is nothing other than eternal life and the infinite knowledge which it comprises. That we may enter into this knowledge is the reason Christ laid hold on us in our conviction and conversion. There can be no goal without this. Unless we have been thus selected by Christ for the race, we shall have no outlook toward the infinite knowledge which is the goal of this race. If we have laid hold upon the world and have loosened the grasp of Christ, then we have no goal to speak of. The things which are transient and must at last pass away contain the

promise of little to those who spend their energy in seeking them. The race for these things will in the end prove in vain, and the effort spent to gain them will be worse than wasted. To lay "hold on" Christ, then, is to apprehend the things for which "Christ laid hold on us." It is to see the goal of a knowledge which we have not yet attained, and toward which we must make progress through the years of our lives.

In the second place the race is to be run with an abandonment. We are to think only of the goal, and not of the things which distract. To do so is to have the same mind in us which was in Him who "laid hold on us." It is to "forget the things which are behind." That is, we are not to care for them or to let them divert us from the goal. No man's life has been altogether satisfactory. Paul's was not to him. We know ours has not been. But we can not help that now. It is better to bury the past. It is well for us, however, not to forget it. We never can perhaps. But we need not let it hinder us now. We can forget it in the sense that we shall no longer care for it or be anxious about it. Christ took care of our past as He did Paul's. That was all canceled when He "laid hold on us." Now let us have the same mind about it which was in Him when He blotted out the handwriting which was against us. Let us rejoice that our sin is now behind us, not be-

fore us. He who has not been "laid hold on" by Christ can not help but look behind. His old sins will trouble his conscience. He will be harassed by a life which has not been accounted for or rectified. But it is different with those who are in the grasp of Christ. Their past is settled. It is abandoned. They need look in only one direction. It is the forward look. Christ beckons them "toward the goal unto the prize of the high calling of God."

A third exhortation which the apostle makes is to spare no effort in pressing toward the goal. Think of several thousand throats in the amphitheater calling wildly to their favorites, and in response to their cries each charioteer straining forward over his car, lashing his horses, and urging them to the limit of their speed. As one would select a favorite to run in the race, so Christ has chosen us to run the race of life; and He urges us onward that we may grasp the prize which is eternal life. Midway in the race course there was a pillar on which was inscribed, "spude oneuse"—make haste. It was the same as if it said to each contestant, "Do n't relax, do n't get careless, do n't be presumptive in your confidence; the race is only half over, press on, persevere."

The figure before us is one of progressive advancement. In accordance with it Paul confesses that he had not yet reached the goal—"Not that I

have already obtained, or am already made perfect." Yet he adds, "Let us therefore as many as are perfect, be thus minded." What does he mean by these apparently opposite statements? Simply this, that he was perfect in that he had comprehended the mind of the Master in his purpose for which he "was laid hold on;" and imperfect in that he had not fully comprehended the meaning of eternal life, the goal toward which he was progressing. In other words, he apprehended the purpose for which Christ grasped him and he availed himself of every opportunity to "make good." So he wrote, "Be thus minded." Whoever understands why Christ has called him, and what Christ would have him do and does his best to do it, is "thus minded." To be "thus minded," then, is to seek to attain to a fuller knowledge of what Christ is and what Christ's will for us may be. He who does this to the best of his ability is as "perfect" as he can be. We shall still make mistakes, but if the intent of our mind is true, God will overrule these to the glory of His cause. This is what Paul had in view when he added, "If in anything ye are otherwise minded, this also shall God reveal unto you; only, whereunto we have attained by that same rule let us walk." So the principal thing is to have a right attitude toward God. It is to apprehend the purpose for which Christ has called us, and to bend our mind in the

direction in which this vision leads us, building on the foundation "whereunto we have attained." To such one God will more and more "reveal" Himself. He who walks by this "same rule" will be "perfect, as (his) Heavenly Father is perfect;" and willing to do his will, "he shall know of the doctrine."

PART VI.

How the Mind of Christ Reminds Us.

Study XV—*It reminds us to be mindful of our walk.* (3:17-21; 4:1.)

In the last verse of the preceding study we read, "By that same rule let us walk." In the next verse he adds, "Walk even as ye have us for an example." No figure could have been more appropriate than this in the purpose for which it was chosen. Christianity is to be lived in the open. It has nothing to conceal. It is a "walk" before the whole world. It subjects itself to public inspection. It challenges the world to examine it. Its disciples, then, need to be mindful as to how well it is "walked." We know how Christ "walked." "No fault" was found in Him. The knowledge of His life reminds us how we ought to walk.

Paul was so conversant with the mind of Christ that he felt that his own walk was creditable to the life of his Master. He has already written to them, "For me to live is Christ." (1:21.) He therefore invites his readers to take him and those

who labor with him as an example how they should walk. In fact, he exhorts them (as Bishop Lightfoot suggests) to "vie with one another in imitating" him, for the word literally means to perform the part of an actor. Moreover, he urges them to "mark" (look at attentively) those who "so walk." This would of course be necessary if they were to perform well their parts as actors.

Next he suggests a reason for this careful and cautious inspection of the true walker. "For many walk," he tells them "even weeping" in a way that shows them to be "enemies of the cross of Christ." Their walk is characterized by strong terms—"their God is their belly," they "mind earthly things." It would appear from this that there were some among the early Christians who were trying to escape the hardships and the self-denials of the Christian life by following a course of easy indulgence and lawless living. This antinomian tendency was fatal to everything which the cross signified.

Examining Paul's words, we may classify the enemies of the cross as three in number. First, they are enemies who shirk the responsibilities and the burdens which the cross may bring. To make the Christian life mean no more than a formal acceptance of Christianity coupled with an easy and pleasurable indulgence, is to become a veritable enemy of the cross. What was the mind of Christ

on this subject? Then said Jesus unto His disciples, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it." The knowledge of His teaching, then, reminds us that the old life is to be renounced, the pain of separation to be endured, the suffering of contest to be cheerfully borne, and the work of discipline to be persisted in. This is no easy labor. All of it is included in one word—the cross. This is the pivot on which the whole Christian life turns. He who avoids it is an enemy to the cross and untrue to the very mind of Christ.

Second, we become enemies through our self-indulgence which prevents sacrifice in the interests of the cross. The ideals of Christianity furnish many with a certain intellectual and emotional interest who will not commit themselves to its program so that it really costs them anything. How genuine sacrifice and self-denial are so little known to a large number of Christians is enough to make Christ's disciples join Paul in his "weeping." His strong words against these enemies—"whose God is their belly, who mind earthly things"—are strangely appropriate to our own times. When we remember that there are many who know nothing of self-denial, who never deprive themselves of any luxuries they can buy, or forego any indulgence

upon which they have set their hearts, we see how well Paul's words suit our own generation.

Christ's thought about cross-bearing was not simply a denial of something to ourselves, but the denial of "self"—"let him deny *himself.*" This is more than abstaining from a luxury or foregoing an indulgence. It is the renunciation of ourselves so that Christ henceforth has the right of way in our lives. It is the subjection of our wills to His sovereign will, the harmonizing of our minds with His supreme and masterful mind. It is, in fact, the elimination of self to that degree that our whole life is to be ordered in the interests of glorifying the Master. Anything less than this is an intrusion of self and enmity to the cross.

Third, worldy-mindedness is hostile to the cross. How many are so conversant with every fashion of the world and so utterly dumb in the things of the Spirit! They know the latest cheap novels, the most recent plays, the names of all the superficial writers and actors of the day, and all the happenings of the sporting world. Nothing of worldly events escapes their minds. They are familiar with every phase of frivolous, worldly life. A wide-awake, worldly mind and a feeble, dormant, spiritual mind enlist us in the class of the enemies of the cross. We are unworthy to be His disciples if we "mind earthly things." To find our chief delight in conformity to the things of the world is to

"glory" in them. And such glorying Paul tells his readers is "their shame." But how different was it with Paul who found his chief delight in the impositions of the cross—"Be it far from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." To know the mind of our Lord on these things is to be reminded of our walk.

Next in order he contrasts their life with the life of those who "mind earthly things." Theirs is a "citizenship" which has its ideals "in heaven." It is not for this life alone. It is also for the age when the Lord "shall fashion anew the body of our humiliation." As the enemies of the cross made the body their "god," he makes it clear that the life in the flesh is not an end, but only a means of gaining the goal of the heavenly life. The life in the flesh is not to him a "god" to be served, but is instead an embarrassing "humiliation." He found the body subject to temptation, an instrument of sin, susceptible to disease, decay and death, and a drag on the soul's lofty aspirations. For these reasons finding the body humbling and embarrassing, he longed for the time when he might be "conformed to the body of his (Lord's) glory," so that the spiritual mind in him might have a spiritual body perfectly adapted to its needs.

The heavenly citizenship is perfect in its walk. Its final establishment is spoken of as a "working whereby he is able to subject all things unto himself." This word "subject" literally means to "marshal." The harmony of the eternal Kingdom, then, is preserved by all the citizens being marshaled in a perfect walk. That thought of the heavenly citizenship with its ideals brings to us present duties. We must walk here worthy of the citizenship which is finally to be ours. Even now, then, we are marshaled by Christ's master mind which commands us in the duties and responsibilities we should bear. This thought of what our citizenship is to be, defines what it now is. We know this life is not the end. It is a transient abode in our journeying to the heavenly city. But while we are here we must walk worthily of those who are entitled to a citizenship there. This is consistent with the thought of Jesus, who prayed, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one."

Although Jesus said, "My Kingdom is not of this world," we know it was in His mind that His Kingdom had everything to do with this world; that men were not to dream away the present life in the interests of the future. An apprehension of the true significance of this heavenly "citizenship" ought to increase our interest in the pres-

ent and make us more ready to deal with its problems. This certainly is the effect which it had upon Paul. It is the very connection which he evidently has in mind when he exhorts them in the next paragraph to "stand fast in the Lord." He knew that they would encounter dangers and difficulties in the earthly walk. To picture these vividly to their minds he brings before them again the amphitheater with its bloody contests in which rare courage was required on the part of combatants to "stand fast." Just as in chapter 1:27, he urged them to "stand fast" in the performance of their duties as citizens, so now he urges them again not to waver, but to walk courageously and steadfastly amid threatening dangers in a way worthy of the eternal citizenship. Does not the mind of Christ remind us of our "walk" in this regard? He maintained the straightness of His course, "did no sin" and "also suffered for us, leaving us the example that we should follow His steps."

STUDY XVI—*The Mind of Christ reminds us that we are to be like-minded with Him in our differences.* (4:2-3.)

It would seem that the factional strife in the Philippian Church had given Paul no little anxiety. And realizing that his letter is coming to a close, he feels moved to say some things which all the while he has doubtless had in his mind to say.

Once before when he referred to this dissimulation (2:1-5) he discreetly avoided introducing any personalities. It is significant also that in chapter 1:4, 7, 8, he stresses the word "all." The way in which he treated the whole affair on general spiritual principles could give offense to neither party. But this was only his tactful way of preparing his readers for what he is now about to say. He is ready to mention the names of the opposing factions that perchance this singling out may shame them out of their wrangling.

This personal reference gives us some light on the trouble. The names mentioned—"Euodias and Syntyche"—indicate that it was a strife between two women. The social position of women in Macedonia was higher than almost anywhere else in the world. She was not a chattel here as she was in some other countries. Her position was not servile. Her independence was recognized. In Macedonia she could hold property. Not infrequently honorable members of her sex were commemorated in public monuments. In accordance with this attitude, women were given greater freedom in the Churches here than elsewhere. She was not required to take a back seat, or to "keep silence in the Churches." We know from the Acts of the Apostles that the gospel was preached openly to the women here, (Acts 16:13) that one Lydia became the first European convert, (16:14) and

that not a few of the "chief women" of Macedonia became converts to Christ and workers in His cause. (17:4-12.) Naturally enough the free and independent spirit of these women might lead them into altercations upon questions of religion. This proved to be the case. The strife had evidently assumed aggravated proportions as would appear from Paul's repeated references to it, and also by his effort, in this instance, to engage the co-operation of others to bring it to an end.

The letter does not enlighten us in the matters which were the cause of the dispute, whether of doctrine, polity or personal preferment. For this reason we may assume that the points at issue were of little significance. Otherwise Paul would have taken sides and pointed out which one was in the right. It was all the worse if there was really nothing vital in that about which they were quarreling. It was the more discreditable to them if the strife was kept alive by the littleness and peevishness of their minds.

It matters little what may be at the bottom of our divisions. It yet remains that they are wrong. It is a sign of intolerance and stubbornness in us when our differences become so marked and acrimonious that our friends have to intervene. There will always be differences of opinion as to doctrines and polities and the fitness of leaders. But it is to our discredit if we take such things so

seriously as to permit them to disrupt our amicable relations and breed dissension in our Churches. The plea which Paul makes ought to cause us to halt in our headstrong quarrels, as we may believe it made the members of these factions in the Philippian Church. This is the apostle's plea, "Be of the same mind in the Lord." To have the spirit of love and of service which was in the mind of our Master is the important thing. If Euodias and Syntyche had thought of their agreement with Christ more than of the differences between themselves, they would not have left the shameful spectacle of a quarrel to be discussed and commented on by the Christian world in the ages to come.

Through their dissimulation these women disintegrated their usefulness. They had "labored with (him) in the gospel, with Clement also, and the rest of his fellow-workers whose names" were "in the book of life." So these women had been actively engaged with Paul in the work of the Kingdom. His estimate of their labors is indicated by the strong figure which he uses: for the word translated "labored" means to "strive as athletes." What a pity that such strenuosity of which these women were capable should be expended upon each other! No wonder Paul was anxious that they should be reconciled.

It is useless to speculate as to the identity of

this "yoke-fellow" and of "Clement" to whom Paul assigned the ministry of reconciliation. It is fortunate that there were in the Church such to whom Paul could appeal in this crisis, and who could show forth the mind of Christ in such matters. What was the mind of Jesus in this? His own words in the Sermon on the Mount reveal it to us, "Blessed are the peacemakers, for they shall be called the sons of God." Yes, these peacemakers were the sons of God, for Paul adds their "names are in the book of life." When these peacemakers read to the disputants the words of Paul, "Be of the same mind in the Lord," they could also have shown what was the mind of Jesus by quoting His very words; for it may be assumed that the "logia" of Jesus were pretty well known in the early Church, if not by this time a written record. These are His very words, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." And He also taught us to pray, "Forgive us our debts as we forgive our debtors." So these women, because they were not like-minded with Christ in their differences, were misdirecting their energies and dissipating their usefulness. Moreover, in their unwillingless to forgive and be reconciled to one another it would

seem that their names were not written "in the book of life." He does not openly say so, but he leaves us with this inference when he significantly adds that the names of these peacemakers and the rest of his "fellow-workers" were "in the book of life." The "book of life!" Is our name written there? Not unless we are "of the same mind in the Lord."

STUDY XVII—*The Mind of Christ reminds us to be peaceful and serene in thought.* (4:4-7.)

For the eleventh time in the epistle Paul speaks of joy. This burst of exuberance is to occur once more ere he has finished. In this instance his expression of joy may mean that he would have no cloud of gloom to fall over them because of their differences. They had every reason for joy. It is significant also that in chapter 3:1, he records the expression "Rejoice in the Lord" just as he is about to make mention of their factions. There can be no joy where contentions prevail. These are fatal to a happy fellowship.

Now he pleads that their factions may be ended through their "forbearance." The root meaning of the word is "reasonable," and the marginal reading, "gentleness." Both ideas are contained in the word. If we possessed at all times these two elements, a selfish and contumacious spirit would never manifest itself in us. He appeals to

them not only through their reasonableness, but also on the ground of the anticipated coming of the Lord, "The Lord is at hand." To remind them that their Lord was coming again would be to remind them of His mind in the matter of "forbearance." What was His mind in this? We know His gentleness was pictured in the Scriptures by a quotation from one of the prophecies,

> "A bruised reed shall He not break,
> And smoking flax shall He not quench."

We also know how He refused to be drawn into contentions and that "when He was reviled, reviled not again; when He suffered, threatened not." A story is told of two Scotchmen who fell into a dispute about their kirks. They lived in a double house, one in each end. This discussion was so spirited that they parted in anger, and afterwards refused to speak to each other. One day sometime afterward as they were thatching the roof of the house, on opposite sides, they reached the top at the same time and met each other face to face. What could they do? They could not flee. So one said to the other, "It was very foolish for us to quarrel about our kirks. It strikes me that it is with the kirk as it is with this house. Ye are working on one side and I on the other, and if we only do our work we shall meet at the top." It is true as Frances Willard used to say, "Christianity means together." If we hope to be

together when our Lord comes, then it behooves us to be of the "same mind" with Him now, lest He may "be at hand."

This appeal to reasonable "forbearance" prompted the more general statement, "In nothing be anxious." They had had anxious thoughts about the unimportant matters which led to their dissensions. But it occurs to him to counsel them not only to be not anxious about such things, but to be anxious about nothing whatsoever. This shows how well Paul had comprehended the mind of Christ who said, "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not ye of much more value than they?"

This is the point of view which we so much need. How many lives are brought into ruin because of unbelief in the Father's providence. We seem to doubt His continued care over us. Because of this we borrow trouble for the morrow, and these anxious thoughts bring our minds and bodies into wreck. How many have gone to speedy graves, and what is worse, into the mad-house, while still others have brought life to a tragic end

by their own hand because they did not possess the mind of their Lord. Alienists tell us that insanity is increasing. Sanitariums for nervous disorders we know to be crowded. Everywhere it is apparent that our modern life with its anxious strain is fast developing a neurotic temperament. Here are some of the nervous diseases of modern medical science—neurasthenia, hysteria, melancholia, chorea, mania. Worcester tells in "Religion and Medicine" of a certain woman recounting the awful torture accompanying such diseases who said to her physician, "Who could guess that the mind had so many doors leading into hell?" Says Worcester, "I would rather break my thigh and be infected with tuberculosis than endure for thirty days even sub-acute melancholia and insomnia, for I know that in the former case I should suffer less and recover my health sooner." Can any one doubt that the anxious and foreboding thoughts which are the original cause of nervous disorders, are fraught with perilous harm?

But Paul found the panacea for this ill. Christ was the cure. This is His prescription, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace which passeth all understanding shall guard your hearts and thoughts in Christ Jesus." A study of our Lord's habit of prayer shows us His mind in this. This was doubtless the

secret of the calmness and equanimity of His unperturbed spirit. His legacy to His disciples was, "My peace I give unto you." What we need in this life of ceaseless and increasing strain is peace. Paul tells us that prayer will secure it for us. Nothing will sooner soothe the troubled spirit and calm the turbulent mind. Prof. William James says: "The sovereign cure for worry is religious faith. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has a hold of vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant things." (Talks with teachers on Psychology.)

It is then through the suggestion of prayer and faith that peace is ushered in. This is the same as to say that so long as one keeps himself in an atmosphere of religious peaceableness there can be no such thing as anxiety and the nervous disorders which it breeds. This "peace of God" we are told "passeth all understanding." That is, it excels the ability of the reason to relieve anxiety. Reasonable suggestion may help much, but it can not surpass prayer in its ability to secure inward peace. To carry out the figure which Paul uses, prayer establishes peace as a "guard" over our "hearts" and "thoughts." It is a military figure which he has in his mind. It reads literally "to mount guard." Peace is thought of as the sentinel

which patrols the heart and the mind to keep away such pernicious enemies as anxious thoughts and the nervous afflictions which grow out of them. The best way then to "be anxious for nothing" is by prayer "in everything." The words "anxious" and "everything" occupy emphatic positions in the Greek text. We are to be anxious about *nothing,* no matter what it is; and we are to take *everything* to God in prayer. No one has given a better paraphrase of the passage than Dr. William Arnott, of Scottish fame, "Be anxious for no-thing. Be prayerful for every-thing. Be thankful for any-thing."

STUDY XVIII—*The Mind of Christ reminds us to spiritualize all our thinking.* (4:8-9.)

Paul supplements his negative exhortation about anxious thinking with a positive injunction to right thinking. The mind preoccupied with the things which make for inward peace is not apt to be harassed with worldly cares. If the mind is concentrated upon the pure, the noble, and the beautiful, it can give no place to that which is unworthy. This is the best plan for all our mental processes. It is being tried to considerable extent in our modern life in the form of the power of "suggestion." In fact, a hybrid-religious cult has been built upon this idea. According to its creed "suggestion" dissipates without exception our

mental and bodily ills. No one can doubt the therapeutic value of "suggestion." It has long been known to the medical world. Eminent men of this profession wrote of its value before this religious cult was born. But "suggestion" has its limits. While the mind has an influence over the body it must not therefore be assumed that all bodily ills may find relief through our mere thinking. Least of all should it be assumed that our bodily ills have no objective existence, that they are due altogether to our thinking; that is to say, are mere fancies of "mortal belief."

Life is not a delusion, although more or less involved in mystery. The objective world which stimulates our thinking is very real. But there are realities other than the material universe. There is something more to life than the mere combinations of physical elements. The things of the mental world are real. Otherwise we could take no account of the material. Likewise the things of the spirit world are real, although not apprehended by the physical senses. These are to occupy a large place in our thinking. In fact, they are to be given a transcendent place in our thoughts; or as Paul pictorially expresses it, they are to "mount guard" over the ideas which enter the mind through our physical tracts. In accordance with this thought Paul suggests that our thinking be spiritualized. The word "think"

which he uses means to take account of; that is, to use care in order to discover the true value of things. This power to form a discriminate judgment is the most distinctive thing about our nature. It differentiates us from the animal world. Lotze has shown that man is outmatched by the animal in all his senses. The lion is stronger, the deer swifter, the eagle of keener sight, the hare of more sensitive hearing. But man has gained the sovereignty over all of these by his ability to think. By applying this power to mechanics he has outdone the strength of the king of beasts. By applying it to invention he has outstripped the swiftest animals in his speed across land and sea, and surpassed their keener sense of vision and hearing with the telescope and the telephone. The history of man's civilization is the history of the power of human thought.

But there is yet a greater difference between animal and human life. It is the ability of man to spiritualize his thinking. The first difference designates us as "man." The second defines our "manhood." It is this distinctive element in human nature which Emerson emphasizes when he speaks of "man thinking;" not man, the victim of society, a mere thinker, or still worse, the parrot of other men's thinking"—but man thinking "in his heart," with all his inward forces, conscience, will, and emotion; so that his outward life is but

the indivisible echo of his inward thoughts and feeling. It is this side of man's nature which Paul has in mind when he suggests the following six subjects for spiritual reflection.

The first of these is, "Whatsoever things are true." The word means truth in its widest sense. Carlyle said: "Truly a thinking man is the worst enemy the Prince of Darkness can have." Christ's whole aim was to get at the truth. He spared no traditions, customs, or prejudices that might conceal it. He tore off the mask of all conventions that kept it hidden and brought it forth into the open. Christ stood for an open mind, for the right of independent thinking. He laid down no scholastic scheme to be followed in the letter. He only affirmed, "I am the Way, the Truth, and the Life."

The second theme for contemplation is, "Whatsoever things are honorable." "Reverend" is a better translation. It has reference to the things which truth reveals. These are worthy of our reverence and moral approbation. Truth is not to be treated flippantly. It is only a frivolous and superficial mind which has no deep reverence for truth. The root meaning of the word "honorable" is "worship." So we are to bow with devout heads at the shrine of truth, giving it our deepest and most sincere homage. Did Christ ever speak frivolously of truth? Did He ever jest about things so sacred?

A third subject for thought is, "Whatsoever things are just." This word is defined by Thayer (Lexicon of the New Testament) as "righteous, one who is as he ought to be;" and by Lightfoot as "righteous, not simply just." It is derived from a word meaning "right." Truth creates a condition of righteousness. This is its end. It can not be divorced from righteousness. He who is righteous will be "just." The injustice which the prophets rebuked in Israel was due to an unrighteous condition of heart and life. Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven." All true justice is born out of a righteous heart.

Fourth "Whatsoever things are pure." What is meant is the life which stands in the midst of evil and is not contaminated by it. Jesus expressed His mind on this when He said, "Blessed are the pure in heart, for they shall see God."

Fifth, "Whatsoever things are lovely." This word is derived from the verb to love. It has reference to whatever excites our love, or whatever is acceptable, amiable and pleasing. The English word "admire" is a feeble translation of what is meant. We feel attached to the things which appeal to our admiration or excite our delight. We know how Jesus found exclusive delight in the things of the Spirit. These are the truly "lovely"

things, the things worthy of our supreme attention. They should have such a large place in our thinking that we should ever feel drawn to them.

Sixth, "Whatsoever things are of good report." The literal translation is, "Whatsoever sounds well, or savors of good speaking." This is better food for thought than every slanderous and unreliable tale. If we put the best construction on things, and do not think suspiciously of every man, our thinking will be of a higher order. "Judge not, that ye be not judged," said Jesus. The word "euphemism" is derived from this word. "It is a figure of speech in rhetoric by which a word or phrase more agreeable to and less offensive is substituted for one more accurately expressive of what it meant." (Standard Dictionary.) It originated in the practice of the Greeks referring to the evil elements in their gods with gracious words in the desire to secure their good will. For example, the Furies were called "eumenides"—gracious. The word "gracious" is given as the alternative in the margin of the American Revised Version.

Finally he adds, "If there be any virtue, and if there be any praise, *think* on these things." If these things are worthy of any excellence and any commendation think upon them. Could we think of Jesus singing a ribald song, or telling an unclean story, or using slang with a reckless abandon? He was never vulgar or coarse. His thinking be-

trayed the "gracious" refinement of His mind. His example reminds us how we should spiritualize all our thinking.

STUDY XIX—*The Mind of Christ reminds us to be thoughtful of our brother's need.* (4:10-20.)

Their thinking has been upon objects altogether "honorable," as he is now about to show. They were so anxious to have the gospel furthered that they ministered to Paul's necessities from time to time. They wanted the things which were "pure" and "lovely" and "of good report" to be known to all the world. This was the only Church which had given Paul financial aid. Once and again they had ministered to him in Thessalonica, and in Corinth also. Now they had sent Epaphroditus to Rome with an abundance for his needs, so that he writes, "I have all things, and abound; I am filled." He calls this last gift "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." It is a reference to the pleasant odor of consumed meats in the sacrifice, which scent was presumed to be pleasing to the gods. Likewise he tells them that their gift was "acceptable" and "well-pleasing to God." He is so grateful for their interest in Him and the substantial way they had of proving it that for the tenth time he bursts into exclamations of joy, saying, "I rejoice in the Lord greatly, that now at length ye have revived

your thought of me; wherein ye did take thought, but ye lacked opportunity." He compares their generosity to the beautiful burst of spring; for the passage just quoted reads literally, "Your thought of me germinated afresh, or bloomed anew." His language indicates that something had hindered them from helping him and that he had not received any aid from them until "at length" this last gift was brought by Epaphroditus. It is not improbable that it was the winter weather which hindered the sending of their gift. But as soon as spring opened, then came Epaphroditus with their benevolence, "blooming anew." He would not have them believe that he is reproaching them for their tardiness. He knew they had been thinking about him all the time, but that they "lacked opportunity" to minister to his need.

Likewise all of our benevolence is an evidence that we are thinking of others and wish to minister to their need according to our ability. If on the other hand we are closefisted and do not flower out into a beautiful generosity, it is proof enough that we have no root in us.

Paul would not have them believe that he is soliciting further gifts when he tells them "at length" their thought for him was revived. For he immediately affirms that he had "learned in whatsoever state" he was "therein to be content." He knew "how to be abased, and—how to abound;

in everything and in all things'' he had ''learned the secret both to be filled and to be hungry, both to abound and to be in want.'' The word ''learned'' is suggestive in its literal translation which reads ''initiated.'' It is a reference to the initiatory rites of the pagan mysteries. If any one had ever been ''initiated'' in the persecutions and afflictions of Christian service, Paul certainly had. And the strangest part of it all is into ''whatsoever state'' he happened to be initiated, he was ''therein—content.'' He did not mean that he was satisfied. The word ''content'' really means ''self-sufficient.'' It would have to be a man with much less ambition than Paul to be ''content'' in some situations in which he found himself. He was never content in a situation unfavorable either to himself or the gospel. He simply accommodated himself to adverse conditions of life and suffered them with fortitude until his energetic nature could lift him out of them. To make the most of every situation which he did, is quite a different thing from being ''content'' in it.

The New Testament does not preach contentment of any kind in the sense of ''satisfaction.'' The entire gospel tends to make us dissatisfied. This is right. To become dissatisfied with ourselves and our attainments is the only condition of progress. For example, the ignorant are the only ones who are satisfied with their intellectual at-

tainments. In like manner it is no true spirituality which desires to remain as it is.

Paul's words on this subject have been twisted into an argument against the acquisition of riches. But strange as it may seem, it is an argument for the very thing which it has been supposed to forbid. Riches in themselves are not an evil. They are a powerful instrument for good. To teach men to remain in poverty and that it is wrong to desire to make riches would be to teach a doctrine fraught with perilous harm. It would encourage a vagrancy that in the end would dissolve an enterprising society. The true teaching is that money is a talent to be used in the interest of others; that its use is to be a proof of our thoughtfulness for them. Let men who are in the money-making business make all they can and as fast as they can. But let them who have this talent know that they must exercise it honestly and honorably, guarding against the temptations which it brings and bearing the responsibilities which it incurs. Let them know, then, that it is for use, not abuse; that it is to be a means, not a master; a servant, not a sovereign. Poverty had no bewitching attractions for Paul. He tells the Philippians so. While he made the most of the poverty situation, he lets them know that he is glad enough to "have all things and abound" and to be "filled." Poverty, too, has its temptations; and all men are not suffi-

cient for its trials. The most dangerous beasts in society have their lairs in its wretched haunts.

But Paul was self-sufficient, yielding neither to the temptations of poverty nor of plenty. What was the secret of it? Will he divulge to the Philippians this secret which he discovered through his initiation into these things? Yes, he is going to tell it and this is it, "I can do all things in Him that strengtheneth me." This ability which came through Christ enabled him to bear the hardships of want and to overcome the peril of abundance. His confident assertion of his ability can not be regarded as a presumption. It was, in fact, a qualified assertion. It was an ability acquired "through Christ." In all life our ability is largely acquired through outside sources. Herbert Spencer has told us that "whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." A plant contains about one-half of that which is essential to its existence. The other half is contained in the enviroment. It drinks the water and moisture in the soil and feeds upon the fertility of the ground. The air and the sun are also made to contribute to its growth. Whatever fruit it bears comes from strength acquired from outside sources. In the same way Paul absorbed his spiritual environment which was Christ, and felt that his ability was as strong as the

environment which sustained his life. The word "strengtheneth" carries out this figure inasmuch as it means "infuseth strength." Christ was all powerful, Paul knew, and with His strength infused into him, he felt that in all confidence he could say, "I can do all things in Him that strengtheneth me." Christ was self-sufficient. In His temptation the wealth of the world was laid at His feet. Poverty was His lot all through His life. But in whatever state He was, therein He was self-sufficient. That is, neither the one nor the other was permitted to thwart Him from His purpose in the world or to work injury to His character. His mind was in Paul, when Paul through Him became sufficient for all things. And His mind was also in the Philippian Christians when they ministered to Paul as he was bravely endeavoring to be "self-sufficient" in adverse circumstances.

Finally, he reminds them of the reward of true thoughtfulness for each other's need—"My God shall supply every need of yours according to His riches in glory." We can not purchase God's favor, to be sure. Paul would have been the last person to have advocated this. But he could say in all confidence that true benevolence expended with a true desire to help another did not escape the Father's notice. This was the mind of Jesus, for He said, "Whosoever shall give you a cup of water to drink, because ye are Christ's, verily I

say unto you, he shall in no wise lose his reward." Again, Jesus showed that true benevolence would be rewarded when He said, "For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me." In this same chapter Jesus also reminds us of the misfortune which may overtake us lest we should forget. Do we forget? Or are we making such good use of our substance that our lives are truly benevolent, showing forth the very mind of our Lord.

STUDY XX—*The Mind of Christ reminds us to remember our universal brotherhood.* (4:21-23.)

Paul's salutations are not the least interesting parts of his epistles. They may seem commonplace to us in their similarity; but no other expressions of Paul better set forth the mind of Christ. He mentions no individuals in this salutation. The words "brethren" and "saints" are made to include his fellow-workers and members of the Philippian Church. However, he makes one specification. Among the "saints" he designates them "that are of Cæsar's household." These were entitled to special mention. It was significant that the gospel had penetrated into the palace quarters. It meant something for one in Cæsar's household to take a stand for righteousness. It

was the reign of Nero. We know from sober history how profligacy riotously reigned here. To be righteous amid all the vileness and license that characterized Nero's household was deserving of special commendation. Daniel in the court of Babylon and Nehemiah in the Persian palace kept their consciences pure; and so did the "saints in Cæsar's household."

It is probable that the majority of Christians in this household were of the lower class. Bishop Lightfoot says, "Least of all are we encouraged to assume that they were persons of great influence or rank." It was an immense household. Lightfoot gives a list of forty-nine offices which he says is a "very incomplete list" and which "suggests a minute subdivision of offices." While it is interesting to speculate about "Cæsar's household" and to think of some of noble rank being allied with the Christian cause, it is more profitable to get the real lesson which the salutation seems to teach.

The great lesson which it teaches is that Christianity is a universal brotherhood. "Saints of Cæsar's household" indicate the cosmopolitan character of the gospel. The palace service comprised many slaves as well as freedmen. Here these are linked together in the fellowship of a Christian brotherhood. Slaves and freedmen belonging to the same Church? Even so. We know from other

epistles of Paul that he received slaves into the Church. His letter to Philemon, for example, is an urgent request that Philemon receive the fugitive slave Onesimus as a Christian brother. The words of Jesus on love remind us that Paul's exhortation was in the spirit of Christ. If we keep the "new commandment—that ye love one another," then shall we remember that all men whosoever they may be, are entitled to belong to the Christian brotherhood.

A study of the names which Paul from time to time mentions in his salutations indicates that Jews, Greeks, Romans, in short, members of all races were gathered into the Christian brotherhood. The ends of the earth came together in the Roman Empire. This made it possible for men of every clime to find their way into the Christian Church. Rome itself was the great cosmopolitan city. Naturally enough racial prejudice would manifest itself in the Church. But Paul would not tolerate it for a moment. He would not permit the strong and proud racial feeling of the Jew to interfere with his efforts to save the Gentile. When Peter separated himself from the Gentiles at Antioch, and ate with the Jews, Paul tells us that he "resisted him to the face, because he stood condemned." With Paul all racial distinctions were wiped out, all barriers torn down, and men everywhere were brought to a common Christian level. Christianity

was to him the great "melting pot" the "crucible of God" which was fusing the diverse elements of all races into one universal brotherhood.

In these latter times America is the cosmopolitan nation, the "melting pot" in which the nations of the world are seething. What is to be our attitude toward the foreigner who crosses our country's threshold? How do we imagine Christ would treat him were He in our place; or to state it more accurately, how would we treat them were we in Christ's place? What would be our attitude toward them, in fact, if the mind which was in Christ was also in us? Surely we can not say that the stranger has no business in this part of God's world, or in this country dedicated by our fathers to God and to freedom. While the spirit of Christianity does not require an indiscriminate immigration, yet it does require that they who are eligible to enter into our national life deserve to be treated in a Christian way. It is like Christ to look with compassion upon the homeless immigrants scattered as sheep without a shepherd. It is like Him to have pity and sympathy for the stranger. Is our present-day Christianity so much better than Paul's that we should exclude some members of the human race from Christian fellowship and fraternal aid? If we have our Lord's mind in this, surely we shall hear Him say unto us when the end of things is at hand, "Come . . . inherit the

Kingdom prepared for you . . . for I was a stranger and ye took Me in . . . inasmuch as ye did it unto one of these My brethren, even the least, ye did it unto Me." Then the "grace of the Lord Jesus Christ will be with (our) spirit" for evermore.

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